WITHDRAWN

Unity

JANUARY

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Currents of Life
by Charles Fillmore

You and Your Child
by Zelia M. Walters

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HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

I AM HAPPY IN THE THOUGHT THAT MY LIFE IS HID WITH CHRIST IN GOD AND MY BODY RESTORED TO HEALTH AND WHOLENESS.

† * * * * * *

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

I DELIGHT TO MEDITATE UPON THY LAW OF ABUNDANT SPIRITUAL SUPPLY, AND WHATEVER I DO PROSPERS.

* * * * * *

THESE STATEMENTS ARE TO BE USED FROM

JANUARY 20 to FEBRUARY 19

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

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CURRENTS OF LIFE

If we are part of the universe, and its energies are constantly flowing through and about us, we must lay hold of them with our conscious mind and soul, and be obedient to the law through which they are moved.

BY CHARLES FILLMORE

THE SUBJECT of ascending and descending currents of life includes a very broad consideration of both man and the universe. Our electricians tell us that everything, even the smallest cell in the visible world, is polarized. Each has its positive and its negative pole, through which flows that invisible something called "electricity." All bodies are built up and sustain their form through this polarity. The earth is a magnet polarized in this way, and if for one moment the electrical flow stopped, everything would disintegrate.

In soul also we find polarity. Man's mind is polarized. If the mind were not polarized there would be no ascending or descending currents of life. When the laws of mind are understood, men know how to control the currents in the body, and by mentally moving upon words, combined with the life forces in the organism, they gain that control which Jesus Christ demonstrated.

In this study the real instructor is within the man. You could tell me about conditions existing in nature, in other men, and in the cells and atoms of the universe, and I might understand intellectually and yet have no realization of the truth. This is the intellectual system taught in our schools, but it is not the method of instruction that will lead to understanding of the life forces in the universe and man. If we are part of the universe, and its

energies are constantly flowing through and about us, we must lay hold of them with our conscious mind and soul, and be obedient to the law through which they are moved. The life in us must chord with the universal life. In order to bring this about we must enter into that state of consciousness in which the ascending and descending currents of life are felt by the individual and over which he has attained mastery.

The life of Jesus Christ has more than a historical interest, and when He said, "Ye are from beneath; I am from above," He must have referred to states of consciousness within Himself. He was the type man developing from within, and all His experiences were therefore symbolical of the changes that go on in all men while they are coming out of sense into spiritual consciousness.

★ ★ WE FIND in ourselves two states of mind, two currents of life, one apparently coming from below, the other from above. The positive is from above and is spiritual; the negative is from below and is material. It is for us to choose which we will identify ourselves with. If the I AM identifies itself with the current from beneath, it attaches itself to the material world and comes to know and feel in the material sense. But if the higher self is affirmed, spiritual identity is realized and the meaning understood of the statements of Jesus "I am from above," "He that hath seen me hath seen the Father," "I am *the* Son of God." By thus making definite and conscious union with the Father through Christ, man will know his spiritual relation to God and come into a new world. Jesus talked to the positive pole of His being, God. If we talk as He talked we shall get the same results.

In this new-age discovery of the soul of man, we hear much about "vibrations." What shall we do with this subject? Every thrill we feel is evidence of vibratory forces. We live in a sea of vibratory energy, and we can poise our-

selves in that sea where we will. All vibrations are polarized in affirmations. All vibrations are manifestations of "I AM" statements. The word of the Spirit (and all things are primarily Spirit) sets up vibrations, and you can have any kind of effect in your body and your mental field by polarizing yourself in positive or negative words. But if you give up to the race currents from below instead of poising yourself in Spirit above, you will be swept off your mental feet and fall like an airplane out of control.

When Jesus said to the Jews, "Ye are from beneath; I am from above," He was talking to a people who through human ancestry considered themselves descendants of an elect race. They affirmed Abraham, Isaac, and Jacob to be their fathers. They had no understanding of the spiritual fatherhood of man. They were engulfed in the current from beneath. No one will ever realize that he is from above until he affirms that he is Spirit and from above, and lays hold of spiritual power with the I AM.

★ ★ THE NEGATIVE life currents from below will tell you how weak and how sinful you are, but the Spirit from above will make you feel your dominion and authority. When the I AM centers itself in Spirit, spiritual power is brought into consciousness and a new circulation of life force is set up in body. The blood moves with a strong, steady, equal flow through the arteries and veins and a whole new man, perfectly poised and balanced, results. This is the new creature in Christ Jesus. Christ Jesus is the name of the higher man, spiritual man. That man is expressed through the person in "I AM" statements.

A new kingdom is being set up in the earth, and it must include all people. It begins in the individual consciousness and spreads from one to many, in unity and perfect obedience to Spirit. The affirmations of the natural man are centered in personality, and through ignorance he resists Spirit. But true words, affirmed in the power

of Spirit, will cleanse speedily all sins of ignorance and errors, and effects of sins, in the body. When with your affirmations of Truth you call down the currents from on high, you begin to feel a new life thrilling your mind and body. If there should be a temporary reaction, and the old sins seem to return with new power, do not give up to self-condemnation and regret and remorse, but take advantage of the law of complete repentance and forgiveness. You are saved through Christ Jesus, which means that you are saved through the real man demonstrated. Having once discerned that Spirit has entered into you, lifted up and cleansed you, stick to it, and when the "accuser," the adverse state of mind, comes up and tells you that you are a sinner, rebuke him and say: *"I am not a sinner. I never did sin; I cannot sin. I am from above."* You thus identify yourself with the spiritual man, who never sinned nor fell short in the least degree. Adam sinned, but he was not the spiritual man. Adam was self-consciousness, which had the breath of life breathed into him by the Lord God, spiritual I AM. If you affirm your identity with the pure, sinless, spiritual man instead of with Adam, your sins are all cleansed and they shall have no power over you. What does the forgiveness of the Lord Jesus Christ mean, if you are not to accept it as final and abide in it?

Mechanics are very careful to keep the bearings of their machinery well oiled that there may be no friction or wear of the parts. The body is a very fine piece of machinery, and its oil is love. If your joints creak, pour freely into your consciousness the oil of love. Love is from above. If you send a current of love through your body, you will feel the thrill of life to your very finger tips. This is the redemption of the body. It is bringing consciousness of the kingdom into the soul and body. Thus the outer shall be as the inner, the below as the above, and the will of God be done in earth as in heaven.

THE AIM OF CHILD TRAINING

I will bring this child up so that he may "dwell in the house of Jehovah for ever." I will teach him so he may know that he is a child of God, so he may find his joy in doing God's will, so his life may rise to the heights because he is in accord with the mind that was in Christ Jesus.

BY ZELIA M. WALTERS

HAVE WE ANY AIMS and have we a plan for reaching our aims in life, generally speaking? Yes, for whatever we hope to do with life. We budget our income so that the money will cover the things we ought to buy. We lay out school and college courses so that the mind may be trained to efficiency. We carefully plan our training for a profession or a business, and we look forward to growth and expansion. We never start haphazard for any of these important goals lest we be like the man of the Scriptural story, who started his tower without considering whether he had wherewithal to complete it.

But when a child comes into the home have we any aim in our training and nurture of him? Is there a goal that we expect to reach, and have we considered plans for reaching it?

We do not mean of course that we shall say, "I will make a lawyer of this child, an artist of this one, a business man of this one." That way lies frustration, con-

fusion, unhappiness, and an ineffective life. The individual, and he alone, must choose whether he will be farmer, lawyer, artist, or man of affairs. But we can say as we look at the babe, "I will bring this child up so that he may 'dwell in the house of Jehovah for ever.' I will teach him so he may know that he is a child of God, so he may find his joy in doing God's will, so his life may rise to the heights because he is in accord with the mind that was in Christ Jesus." That much we may do, and it is the only thing worth doing with the child. Any other kind of training is a mere temporary makeshift.

★ ★ WHAT A GREAT AIM! It seems almost too great as we look at the wee child. But it is not a vague abstraction floating high in the blue sky overhead. It is a practical everyday possibility, and these lessons are designed to help parents to see how this splendid aim and objective may be realized in the life of any family.

Shall we take the child into our confidence and tell him in so many words that we are training him to act in this world as a son of God? By all means, tell him and enlist his aid. This will sound like quite a natural proceeding to the unspoiled child. He will take it as a matter of course that he ought to be brought up as a King's son. Children are closer to the spiritual realities than some of us older people. "God is here; present with us all the time," we say to the child. "Of course he is," the child feels. There is no straining of the mind to try to accept this as a reality; no doubt will creep in. That is as it ought to be. He sees life in the clear light of Truth. It is not distorted by the shadows and false appearances that our senses sometimes conjure up when we are adults.

Naturally children are good, as good as they know how to be, though this statement my sound ironical to some puzzled parent. Our business is to help them develop

their natural goodness, to lead them on past the difficulties of this world into an abiding realization of their high destiny.

★ ★ A LARGE AND devoted family was spending the day with Grandmother. Some one remarked that the small children were always good when they were with their grandmother. They all agreed that this was true. The children were even better a day or two at home after they had visited their grandmother.

"It's no wonder the children are good with Grandmother," said one of their aunts, smiling but half reproachful. "She always gives them anything they ask for and lets them do anything they want."

"That's the secret," said one of their uncles. "Own up, Grandmother. You spoil them frightfully when they're with you."

"No," said Grandmother, "I don't think I spoil them. Didn't you just say yourself that they are good. Of course if they were spoiled, they wouldn't be good."

She thought over Anne's charge for a minute. Then she went on. "I believe I do give them whatever they ask for and let them do whatever they want to do," she agreed. "But why not? They never ask for anything they shouldn't have and never want to do anything they ought not to do. As long as children's desires are right they ought to carry them out. I never deprived any child, my own or a grandchild of what he wanted just because I thought it was good for him to be disappointed and frustrated in his plans. I believe that the old bogy discipline, the idea that we ought to deny a child because of a vague notion that it will be good for him, is responsible for making not a few children cross-grained and hard to manage. I'm always so thankful that our children want to do things that are right, I just let them go on and carry out their own plans."

★ ★ WHAT HAPPENED HERE? Was it just that a loving, uncritical grandmother was blinded enough to believe that her grandchildren never wanted to do wrong? We think not. Hadn't the parents just agreed that the children were good when they were with Grandmother? We believe that the grandmother with the wisdom that the years and a sensitively attuned spirit had brought her, saw more clearly than the parents. When the children were with her she looked straight into each little child heart and saw that the child wanted to be good. He might make mistakes of course, as many older persons do, but they would be mistakes of judgment, not of intention. So Grandmother found most of the children's desires and plans good, and she rarely had to say no to them.

Again, a part of this blessed state of mind in the children came from being with a grandmother that expected to see only good in them. We who are older do not like to disappoint a person who expects good things of us. How often have we behaved with perfect courtesy because we were associating with a person of good breeding who expected fine behaviour of us. How often have we risen to heights of generosity in order to meet the challenge of another generous soul. How often have we quieted our craven fears and met a situation with courage because some one expected courage of us. We are only children of a larger growth. The same law works with the little ones.

★ ★ THE AIM of all our training of children is to make them desire right things themselves. We are not foolish enough to believe that we are going to make our rules stick against the children's desires. We know that obedience to parental law will not answer. After a while there will be no parental law, and unless the child knows the higher law and wants to obey it, all our carefully planned training is in vain.

There is something radically wrong when a child has to be continually denied and forbidden. Of course the peace of the home is disrupted when there is a sulking, resentful child about. But there is something deeper than the uncomfortable state of the day. We shall not cure the trouble by multiplying rules or by greater severity. The trouble is in the child's inner life, and it cannot be cured by applying outside remedies. The ideal state in any home or school is when the child desires the right. Then he will co-operate with his parents in all their plans for his training, so that his life may be a rounded, useful, happy one.

"The ideal state!" we hear weary parents exclaim. "Yes, but just how does one get them into that ideal state?"

This is a fair question, for too many of the books and studies designed to help parents deal only with broad generalities and give no answer to the urgent matter of what to do today with a child who seems to be going all wrong. Generalities are not enough. Being a "practicing parent," I am quite well aware of the many problems that arise every day in our dealings with the children committed to our care. I have dealt with all kinds of problems of childhood in home, school, and church school, and on the playground. The few suggestions I shall give will work, because they have worked again and again.

★ ★ I KNOW QUITE well how trying children can be. I have seen them in tantrums and quarrels. I have faced defiant disobedience, shirking, cowardice, lying, selfishness. I also know that children can be helped out of these states and can be led to want to do right. Nay, I believe that at heart every normal child wants to do right. But the older people have confused him with false or shifting standards. We hear a great deal today about the

children that glorify the gangster, wishing to grow up to be like the criminal hero that they have enthroned in their imagination. But when we look into these young minds, what do we find? They are not glorifying crime but courage, the quality without which life could make no progress. They know little or nothing of the gangsters' evil deeds, but they applaud what they think of as his courage in daring the fearful odds of all society against him. It is not the child's fault that he has made a hero of the gangster; it is the fault of the older people who failed to place worthy heroes before him. That is what we shall find as we begin analyzing one after another of these juvenile tendencies that we deplore. They are not nearly as dangerous as we thought.

★ ★ "MY CHILD seems to be possessed with an evil spirit!" a puzzled mother exclaims.

Well he probably is, and much more literally than the mother realizes. It is an evil spirit born and nurtured in the influences that surround the child. What errors of thought and spirit are there in your own home? Does the child ever encounter quarreling, evasions, doubt, fear, envy, unkindness, bad manners, weak compromise, inertia? No, not all of them in any one home of course. But do any of these errors, these negative states of mind and spirit, cast any degree of a shadow over your home life? If you find one of them, you can see right there the evil spirit that sometimes possesses your child and makes him war against the eternal laws that would keep our life in peace and security, if only we would learn to live in them.

Now, here is the first practical suggestion. Clear the home atmosphere free of these errors. You will immediately simplify every problem of child training. It is as easy as that. Just a little reflection will show that it is true. A teacher faces a roomful of new pupils. In a few days she can make a fairly accurate catalogue: This child

comes from a home of good breeding. The parents practice courtesy toward each other and toward the children. No one has *told* that child to show good manners at school. He is instinctively courteous in every deed and word. It has not been taught him. It is a part of his home atmosphere.

Here is another child, who comes from a home where truth is a shining light. He tells the truth no matter what it costs him. He scorns any evasions or half truths. He is one of those who cannot tell a lie. He is not truthful because some one has told him to be or has threatened him with punishment if he tells a lie. He is reflecting the atmosphere of his home. His inner being is attuned to truth.

Here is a child that will not give up the hard problem that has "stumped" the class. He keeps on working at it in spare minutes, through recesses and rest periods. He comes from a home where there are no "quitters." His inner being refuses to let him stop before an obstacle. "Keep on trying; it can be done!" is his motto. He is reflecting his home. The experienced teacher could go through the list of forty or fifty pupils and make quite an accurate picture of each home from what each child has shown in his behavior.

Therefore clear the home atmosphere of its shadows; see how the children will reflect the light.

★ ★ THE SECOND practical suggestion is this: Expect the child to behave well. He will not disappoint you. Do not be astonished when he does behave well, but be greatly astonished if he ever fails to do his best. High expectations do indeed transform our own life and the lives of others.

Here is my third suggestion: Wait with patience for the growth of any good seed you may have planted. Do not demand a full crop tomorrow from today's planting.

And here is the fourth: Distinguish between the acts of childish mischief, which are errors of judgment and annoying, and those acts which tend to give the child a set in the wrong direction. For instance, a noisy child is not a bad child, though he may be most trying to some weary adult. His noise should not be dealt with as an evil. He should merely be deflected to some other occupation or place. But a child who tells a deliberate lie is in a serious condition. The parent should lay everything else aside and try to find out why the lie was told and what may be done about it.

★ ★ ONE WARNING: Do not think you can cover over any trouble in the home and have the child unaffected by it. Parents who quarrel may carefully refrain from any disagreement before the children. But that will not do. It is the atmosphere of anger and distrust that is poisoning the child's life. A dishonest father may tell the children to be honest and he may carefully cover his business dealings, but the shadow of dishonor will darken his home.

Every good parent will agree that there should be no quarreling or dishonesty in the home, but will they all go a step further and agree that there should be no doubt or fear or ill will toward any one. During the period that we have named the depression many little children have had their lives made unhappy by doubts and fears. They face the morrow with dread because the older people do. Father may lose his job, or the family its home. There may not be enough money for food next week, or for new shoes when the present ones wear out. Christ warned us not to be a stumbling block to His little ones. Doubt and fear distort life just as surely as hatred and lying do.

Suppose instead of that air of doubt and fear and dread that sometimes is present in a home in the morning, we were to attune the day to this realization: "This is God's day. He has filled it with peace, plenty, health,

and every good for us all. We are going out to meet God's good. Father is going to help by his work with other people. Mother is going to keep the home bright and clean and happy so that we shall all be glad to come back tonight. John is going to get good grades in history instead of the low ones he had last month. Lucy is going to master those hard problems in arithmetic. If any of us meet any difficulty today we are going to remember that this is God's day and that His good is all about us. We will call upon Him and He will be our help and wisdom and guidance."

★ ★ CAN YOU DO IT? Have you learned enough of universal Truth so that you can say this with conviction and lead the children into this faith? When you can, you have taken a great step forward in attaining the object of your training.

Do not require the children to learn or repeat this affirmation. Let them do it when they are ready. Until then let them merely listen while you repeat it. The growth of the sense of our kinship with God is like a wonderfully delicate flower. We may long to see the flower of the child's belief fully open. But do not try to open the bud too soon. To do that will destroy it.

Remember that the aim of all child training is so to nurture the child's inner life that his desires will be for good.

EDITOR'S NOTE—This is the first of ten articles by Zelia M. Walters. The second will appear in February UNITY.

HENRY DRUMMOND SAID: *Have you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that He spent a great portion of His time simply making people happy—in doing good turns to people*

WHAT IS MY PART?

There are only two things that God requires of me or any other person: First, to love Him; and secondly, to give Him all burdens . . . If I truly love God, all my inharmonies are automatically wiped out . . . God rules His universe. Our part is to trust Him.

BY DANA GATLIN

WHAT MUST I do in order to prove my faith in God? What must I do to make sure of attaining my desires? What must *I* do? We become perplexed, additionally disturbed, and sometimes grievously tormented with just how to proceed with this business of obtaining help and surcease through prayer. We have been told to learn how to rely on God, to look to Him only. But surely there is something that I must personally do, as I recognize His willingness to help me and His transcendent power. What shall I be doing meanwhile? What is *my* part as I wait?

These questions often baffle our mind even when we are most earnestly seeking, when we want and long to know God, when we seem to have come to an end of our own resources, when we are sick, discouraged, out of work, unhappily situated, or cast down with grief. Oh, the many problems and burdens and fears and sorrows and woes! We have found that they are too much for us, we cannot possibly deal with them ourselves. With what feelings of relief and longing we turn to the promises of God! The promise that He will deal with these matters, will adjust and take care of everything.

But even as that blessed balm of assurance begins pouring in to soothe our bruised souls, the same old

restless question darts back to sting like a barb: "But what shall *I* do? Surely God expects me to be doing something. He doesn't expect me just to sit with folded hands, doing nothing. Not when I have so many things to be done, all of them crisscross and in a jangle! I have faith in God, I know He has the power to help me, but oh, if meanwhile He would only give me a leading as to what He wants me to do!"

★ ★ SO RUN OUR troubled thoughts, running back and forth to leap upon our various problems, trying to figure out the best way to attack them, trying to figure out how God wants us to set about the attack; and often we are doubly discouraged and hurt because He doesn't tell us "how"; because indeed, instead of helping us when we have turned to Him according to the promise. He has permitted the situation to grow worse—He has failed us. That little glimmer of light and hope which at first seemed so wonderful seems to have dimmed. And because God Himself has failed us, our last and greatest hope, we are now utterly hopeless. "Truth seems to work all right for some people, but not for me."

The trouble is we are so very human, our mind so habituated and set in human ways. The trouble is that when we turn to Spirit, even when we are yearning toward God, our mind still clings to the selfsame old habits. "Not by might, nor by power, but by my Spirit, saith Jehovah." We read that and think we comprehend it, but just how completely and wholeheartedly do we put it in practice? If we have failed to make a demonstration —any demonstration to prove that God is almighty, mightier than any tangle whatsoever in our being or our life—that alone is not evidence that God has failed us but merely that in some phase of our relationship with Him we have failed.

"But," you may ask, "just what is this relationship? That is the point you started out with; that is what I

want to know. Granted that God can and will help me—well, what is my part meanwhile? What does He want me to do?"

★ ★ THE ANSWER is very simple; so simple that like all great simplicities it is extremely elusive to mortal sense. Because all the mortal complexities we can conceive of are interwoven with it in such a way that they are wisely and easily directed, regulated—or simply dissolved and wiped away if that is best—when we completely give ourselves over, with no reserve whatever, to the workings of the great power.

Once I read somewhere the tremendous precept of Truth that there are only two things that God requires of me or any other person: First, to love Him; and secondly, to give to Him all burdens. Only these two requirements. How simple, yet how illimitable as regards the involved possibilities, complexities of human inadequacy and God almightiness!

First then I am to put God above all else, I am to love God. If I truly love God, I shall surely trust Him. I know that He is greater than anything else, than any power or any ill of earthly seeming. If I truly love God, I cannot fear, for I know that God is greater than any earthly manifestation, condition, or circumstance that I fear. God does not countenance or deal in such inharmonies. If I truly love and trust Him, my fear is automatically wiped out. All my fears of every conceivable kind that have risen and thrived in me merely because in my own mind I have credited earthly forces with being stronger than God, who is all good.

★ ★ ANYTHING that is unlike God in character, that is not good, is merely of men's fabrication. It does not exist in God's sight, it exists merely in those human minds which admit it, which are fearful and thus have

given it its only power. But if I truly trust God, I know Him to be more powerful than these objects of man-made fear, and my fears lose their potency and are automatically wiped out one by one. If I truly love God, all my inharmonies are automatically wiped out. Where God is there are no inharmonies. They are wiped out, and only the peace and love of God can flow through. If I truly love and trust God, there can be no weakness, no lack, no injustice, no sorrow, no sickness, no pain. All these ill characteristics, which are not of God but merely man-conceived, are automatically dissolved and wiped away the moment we begin to love and trust God truly.

But we must be true. Not loyal to God one moment and giving the power of our credence to earthly ills the next. We must train ourselves to that one supreme loyalty. It is not always easy. The ways and attitudes and appearances of the world are all about us. Appearances contrary to that loving will of God toward us for which we yearn may seem intrenched and very strong. Our own mental habits, long rooted in worldly concepts, can play us the subtlest, most insidious tricks. But somehow we must learn to put all else in its place that we may love God foremost, love and trust Him. Not something else, but God and what He stands for, absolutely, utterly, in and through every contrariwise-seeming circumstance. Love God. This is the first requirement.

★ ★ THE SECOND requirement sounds even more simple. I am merely to give Him my burdens—just hand them over. Not this one or that one, but all of them, all my burdens. That means all my problems, every one of them: my sickness, my weakened and unreliable body, my inharmonies of environment, my worries lest I shall not find a job or have money to pay the rent. My responsibilities and obligations—I must be willing to hand them over. All of them belong to me in a human sense of

course, but primarily I belong to God. Everything pertaining to me belongs to God. I was created through His life and power, I am sustained through His grace, and I express the perfection of His original will for me in proportion as I mentally perceive my innate perfection. To express it properly and fully, I must steadfastly know that as God's child I was intended to express divine perfection in every department of my being. I must know and realize this constantly. Everything that is not-good is an earthly outcropping not in accordance with His will. So as quickly as I can I must give my problem or burden up to Him, knowing that He will bring about the solution, the adjustment, in divine order. I may not be able to do this myself, may not know any other person able to do it, may not see how God Himself can do it. Nevertheless I must know that He can, that He wants to, that He will. I must know this above every contrariwise appearance. I must not concern myself about the how of His bringing it to pass. If I simply surrender myself and my problems to Him in utter faith and with every fiber of my being, He will surely straighten out all my mortal entanglements. At the instant of my complete surrender I feel an inflow of His life and power and a mighty tide of reassurance. God is capable! And I know that whatever there is for me of my human capacity to do will in proper time be made plain.

★ ★ FAITH IN GOD, faith that He will help us no matter what the problem is our first duty to Him of course. But equally important is the degree in which we follow this up in actual practice, in our daily and hourly mental living. Faith plus works. This point was brought home to me very clearly in an incident of my own experience pertaining to health. Soon after I had had my first demonstration of the power of God to heal, had received wonderful benefits through prayer, and had

been led to write my first Truth articles, a friend from another city chanced to meet a member of my family and asked how I was feeling. She was told that in general I was much better, but still suffered from occasional seizures of the old pain, which would come upon me unexpectedly. The friend (who is a Truth student) was amazed at the report. "Why, I can't believe that!" she exclaimed. "When she has such a grasp of Truth, it doesn't seem possible! I've had so much help from her articles—she puts it so clearly how Spirit works in us to help us—I don't see why, when she thinks as she does, she isn't healed!"

When the conversation was reported to me, I thought it over for a moment, then seemed to see a flash. "That's all right," I said. "The next time you see her, just tell her that I am healed. I believe and know I am; but a complete, perfect, and permanent demonstration is a result of faith plus works. That is, I must live what I know, and live it completely. I'm still a bit tangled up in the coils of mortal belief; but as soon as I pass the halfway mark, as soon as fifty-one per cent of my daily thoughts and acts of living disregards all negative appearances in order to tally with Spirit and abide with the Lord—you tell her that in that happy moment not only will I be sustained by my own inner faith, but I will also have demonstrated it so the whole outside world may perceive how I am healed!"

★ ★ For it had come to me with a sudden vividness just what it was that had been blocking my complete demonstration, keeping it from being permanent and assured. I had faith in God's power, I wanted to be loyal, yet I was deliberately (although often unintentionally, unwittingly) withholding from Him the balance of power, even a bare fifty-one per cent! A dozen times a day I became aware of little fears and anxieties, little kinks in

my own mortal thoughts still pushing out to get me in their grip. We all have had such a long training in the old mental habits, our human ways, it is difficult just to relinquish them and practice absolute trust in God! But it came to me vividly that this is exactly what He requires of us, not at certain intervals, intermittently, now and then, but absolutely each minute and each second of every waking hour.

This is what is meant by "works": the constant, unceasing practice of being faithful, of being steadfast once we have surrendered our burdens and problems to God. We must not, we dare not take them into our own keeping again. We must leave them with God to disentangle and devote ourselves to thinking as God thinks and seeing as God sees, and thus keep ourselves open to His living currents of peace, love, and power.

The time after you or I or anybody has had a healing or any evidence of God's power to help is especially important. It is not up to God whether the blessing we have received from Him is to be permanent or not. That is up to you and to me. God never changes. He constantly wishes us to receive His blessings of good. But you and I are changing or capable of changing every moment. It is up to us, each human individual, to live our loyalty to Him continuously, and by so doing from one moment to the next we receive our tide of blessings unbroken, permanent.

★ ★ "ALL THE land which thou seest, to thee will I give it." Many interpretations could be given of this promise of God's. But it seems to me the most satisfying one involves this same matter of mental and spiritual loyalty. If we perceive sickness, sorrow, inharmony, and failure in ourselves or about us—well, then we can't very well complain that such things become indefinitely our lot, can we? But if despite adverse appearances we remem-

ber God's promise, if we surrender everything into His keeping, if we sing our joy of the Lord and abide in Him, trusting Him and none other, if we rejoice in His fullness of good, then our reward will be commensurate. For He will surely open the way to the Promised Land.

A woman who was ill, nervous, and harrassed by many problems had been vainly seeking help through prayer. She was discouraged, she thought she had been faithful. One day she chanced to notice a little bird outside her window building a nest. The bird would pull and tug at a twig that was apparently too heavy for the bird's frail strength, trying to put it in place. The little creature tugged and strained and then suddenly seemed to give up. It let go of the twig and sat on the branch and began to sing. It tilted back its head and let a volume of song pour forth as if there were nothing in the world but song and joy, as if there were no such thing in the world as a heavy, unconquerable twig. It caroled and trilled as if its little heart would burst from sheer joy. It sang and sang; then after a while went back to the job of the twig. This happened again and again, periods of tugging punctuated by interims of song. But the woman who was watching observed that the twig was gradually getting hauled into position.

"Why, that little bird's simply taking time out for joy!" she thought to herself. The bird refused to let a refractious job spoil its joy in a beautiful day, its sheer joy in being alive! Then with a brand-new meaning the words flashed through the woman's mind "The joy of the Lord is your strength!"

★ ★ FROM THAT time she herself began a brand-new practice. She didn't always sing, but several times each day she would take time out to rejoice, just to feel full of the lilt and joy of life, as the bird had done. Sometimes it would happen when a special worry, confusion,

pain, or discouragement would come, sometimes on no particular occasion at all. She would remember how the little bird had trilled its joy just to be alive. She would remember the promise given to those who "labor and are heavy laden," and simply hand over her problems. She would drop everything else from her mind in order to be grateful to God for His promised surcease, protection, and providence, and merely rejoice. At first it wasn't easy, but she kept up the practice. She would just drop everything else and take time to rejoice.

She must have passed beyond the fifty-per-cent mark, or the periods of rejoicing must have found their way down into and penetrated the hidden corners of her mind and her being, for soon she found herself living in a more spontaneous condition of joy even outside of her "rejoicing periods." Her heavy feeling of discouragement had forsaken her even in the face of her problems. Then she found that her problems one by one were straightening themselves out. By this time she had plenty of concrete reasons to sing for joy, because her health had improved greatly! A little bird without human mentality or human speech to say whether it loved and trusted God had given her a potent lesson in faith plus works; led her to use the most magical of tonics, the best curative for all earthly ills.

★ ★ GOD RULES His universe. Our part is to trust Him and to let our heart swell with gratitude, love, and joy. When the appearance seems negative, then is the time of times to take our attention from the disturbance as much as possible and surrender ourselves to God. Begin and end each day with a feeling of complete surrender to Him. When you find yourself getting tired from work, or some discouragement obtrudes, or you feel the pressure of some confused tangle or problem—at such times try just resting from it. Refuse to be worried, upset, or anxious.

If it is a matter of physical pain, don't strain after fixed phrasings and statements of faith, just abandon yourself to the Lord, as it were. Go off by yourself with Him for a while, mentally at least. Enter for an interval into the harmony and quietude of the realm of Spirit where God powerfully rules, where there are no negations whatsoever! Realize His love and peace and power. Let everything else go. Rest and give thanks for this communion with Him. Rejoice in the blessed knowledge that God is now taking care of you. Rejoice! If the human kinks in your mind (and the related body cells) try to get in your way, say, "Peace, be still." Remind your mind that these troubles mean nothing, that it also has the privilege of relaxing, giving over, rejoicing! And when the mind in its hidden corners begins singing pæans of praise, then indeed we are healed!

"God, the good, is supreme in my thoughts, my body, and my entire life."

"I acknowledge Thy presence and power, O blessed Spirit; in Thy divine wisdom now erase my mortal limitations, and from Thy pure substance of love bring into manifestation my world, according to Thy perfect law."

"I am at peace. In God is my trust."

Silent Unity's Service

Some of our friends are refraining from writing to us of their problems because they have no money for a love offering. Please do not let a seeming lack of funds stand in the way of your asking for our ministry. The law is "Give and it shall be given unto you." We are willing to trust the law and to give freely and lovingly of our services, because we know that your problem can be solved through faithful adherence to divine law, and we know also that, out of the gratitude of your heart, you will make your offerings to support our work when you shall have proved the law.

NEW BEGINNINGS

With every other created thing in the universe man is moving toward a goal . . . Like every atom, every world, and every solar system he is in a constant state of activity . . . He is going somewhere, and the marching order is "Forward and upward."

BY RICHARD LYNCH

THERE IS REALLY nothing new in this astonishing era in which we live, even though we seem daily to be compelled to adjust ourselves to its numerous revolutionary changes. Today seems to be continually discarding yesterday's achievements, and the future already treads upon the heels of our present-day existence.

In using the word "new," subjectively I do not mean something that has lately been created, but something that has been recently apprehended. To the discouraged pessimism of the author of Ecclesiastes "no new thing under the sun" brought utter weariness. He wrote objectively, with little realization of the truth of his words "That which hath been is that which shall be."

Yet we know that what in truth is real—the idea back of a manifestation—flows forth from the remotely obscure antiquity of "In the beginning" when the original plan or design was finished and pronounced good. From each of these ideas a "new" thought is born. That which always "hath been" is revealed through discovery and invention. An "old" idea is dissolved, giving place to a "new."

Strangely enough, science finds in religion a bitter opponent to the new truths it is continually seeking to

reveal; or rather, I should say, in theology, with its ancient traditions and dogmatic creeds, refusing the facts of the evolutionary process in relation to God and the Bible. However, new thoughts along these lines are becoming imperative. The old ones do not meet the needs of the present day or solve its problems. Something substantial is demanded, something dependable and in accordance with advancing civilization.

Man no longer burrows in the earth for shelter but builds for himself lofty towers in which to dwell. He is no longer earth-bound; he is fast becoming air-minded. His knowledge of fundamental law has given him control over gravitation and has helped him to overcome both time and space by taking unto himself wings. He has captured and harnessed what to his primitive mind represented the demon of the skies. He dwells and travels high among the clouds, unafraid in his security of understanding.

The earth that once seemed fixed, static, and immovable in its substantial permanence has become instead a living, changing, dynamic thing. The scientist has read "sermons in stones" and analyzed its building blocks; he has examined its vegetation and its creatures of air and sea; his gaze has pierced the heavens and found there declarations of the glory of God. He has uncovered one by one the secrets of species and genera, until life has resolved itself into a story of continuous creation.

★ ★ AT THE present peak of the evolutionary process man is scarcely at the beginning of his journey. With every other created thing in the universe he is moving toward a goal. Like every atom, every world, and every solar system he is in a constant state of activity. He is going somewhere, and the marching order is "Forward and upward."

Yet each one of us finds within himself much of both

the optimist and pessimist—the old and the new. There are times when the heart seems filled with unutterable weariness, when the eyes are not satisfied with seeing nor the ears with hearing, when monotony stamps the seal of "vanity and vexation of spirit" on the scroll of life whereon is etched our struggles with grief and pain, with lack and limitation, with error and inharmony, times when there seems to be nothing we may call new, when the dreary monotony that hath been seems to us that which shall continue to be.

At such times we need to read a new meaning into the words of the ancient pessimist. We need to substitute interest and inspiration for vanity and vexation of spirit. We need to know that solely because there is nothing whereof it may be said, "See, this is not new; it hath been already of old time which was before us," that precisely because of this paradoxical exclamation of an ancient writer we have an inspired assurance of safety. We have the assurance that we ourselves may indeed see all things as new.

★ ★ WE KNOW that man and his world are not new but millions of years old. They have been "changed" in accordance with immutable, invincible, "unchangeable" principle which, ever at work in the mind of man, is new only in his thought. Like the householder in the ancient parable, each one may bring forth out of the treasures of his mind things both old and new. Like him, we may discard outworn misfits, things that may have served us well in the past but that have outlived their usefulness. In their stead we may select bright, new possessions better suited to our altered state of consciousness. We may break the seal of monotony by searching out joy and harmony and plenty, with which to replace old grief and pain and lack. At the same time we may keep the precious valuables of experience and happy memories with which to brighten

our new possessions.

The new thought of man is a realization of his advancement, a laying aside of the old to "walk in newness of life." It must travel hand in hand with those who have sought to carry Truth to its goal, reading in the advancing accomplishment of science new meanings and greater possibilities.

The fundamentalist takes his stand against the scientific progress that hourly furnishes him with comforts and conveniences. "The Bible, the whole Bible, and nothing but the Bible" is his slogan, and woe be to any progressive movement that contradicts him or to any creed that differs from his. His desperate effort to reconcile ancient ideas of God and man, of Jesus and heaven, of prayer and praise, is leading him into a maze of difficulties and discouragements. For everywhere new ideas are springing up and demanding of him "ifs, whys and hows."

★ ★ THE NEW thought adds every scientific advancement to the omnipotence of an infinite Creator, but it does not insist upon a conception of the God of Abraham, Isaac, and Jacob according to the letter of the Bible. Every normal person who thinks at all believes in a power and intelligence greater than his own, something that works in and through him. If he did not, he could scarcely be a channel for its stream of Truth. One of the world's greatest scientists, Doctor Millikan, says it is to him unthinkable that a real atheist should exist at all, so obvious is it that every intelligent man must recognize his human inability to comprehend the problem of existence.

In Bible history we read that there came to Abraham a new thought of God as the one great cause. Moses, searching a way out of bondage for his people, found a new thought of God as the great emancipator. Elijah, expecting a God of mighty demonstration, was surprised to realize the new thought of Him as "a still small voice"

working gently and quietly, and not as a rushing wind or a destructive fire or a powerful quaking of the earth—as divine Principle that heals and prospers. John the Baptist beheld the Lamb of God as a physical embodiment, a personality. Jesus brought an idea of God so novel that it ushered in an entirely new era. His teaching that God is a loving Father, seeking expression through His children, was revolutionary. To the theologians of that day it was more than revolutionary, it was sacrilegious.

★ ★ MANY MEN have had many new thoughts about God during the two thousand years that have passed since Jesus inspired the inauguration of the Christian religion. Every man's God is continually changing, as every man is continually changing. God not only means different things to different people, but He means different things at different times to the same people.

Of course in reality God, being immutable principle, has never changed; it is only man's image of Him that has grown with the ages. Thanks to the great Truth bearers of the world, He has grown greater and more powerful in the vision of man as man has advanced in wisdom and knowledge of Truth. From a being of wrath, sternly demanding an eye for an eye and a tooth for a tooth, God has been transformed into a principle of law and order, of love and life. God never devised eternal punishment or cruel torture for His beloved children. "God is spirit" was the teaching of Jesus, and those who would know and worship Him must do so in spirit and according to Truth.

This new idea has changed and enriched man almost beyond recognition. He was once pleased to humble himself as a poor worm of the dust, born in sin and iniquity and destined to travel through this "vale of tears" with but one object in view—preparation to escape a lake of fire and brimstone into which his God would cast him

if he were judged guilty of sin. If he could pass the test, he might enter a heaven with streets of gold, where his greatest joy would be playing a harp forevermore.

★ ★ I TRUST children are not being taught such absurdities these days. I know at least one system of religious education that does not permit it. The new man, being a spiritual son of God, is a perfect being. He does not grovel in the dust, but stands upon his feet, that God may speak with him. He is no product of sin and iniquity, because he is a child of the Most High. Even though he may encounter a "vale of tears," he has discovered a pathway of joy, leading straight through it, wherein he may walk. He knows nothing about golden streets, burning lakes, or everlasting harps.

Once not so very long ago wise scholars taught that the earth was not only static but flat. It seemed simple then to imagine that somewhere above it a heaven of golden streets might be located, where the good were admitted after they died. Down below, under the earth, was located the region of fiery torture for lost souls. But once again the bearer of Truth advanced with his contribution of divine revelation and created for man the images of a new heaven and a new earth. Through his eyes men saw solar systems and countless universes in a state of perpetual motion, and heaven and hell, as locations, were dashed to bits and tossed into abysmal space.

But out of the chaotic destruction effected by science there arose an entirely new vision of heaven. In his groping for Truth man remembered that Jesus had a great deal to say about the location of a kingdom of heaven. Then there occurred a veritable renaissance of Christianity, a revival of the teaching of the Nazarene. In the light of Truth new meanings were read into his words. The idea of Jesus as a man of sorrow and suffering, a propitiatory sacrifice offered for the sins of the world, was

transformed into the glowing vision of the Great Teacher, an exemplar of the supreme demonstration, man's victory over death.

★ ★ THE GIST of the Master's teaching regarding heaven or the kingdom, as He set it forth in all His lessons and parables, is that it is located within us. It is nothing that can be pointed out or observed, it is not here or there, for it is the spirit within. What a world of new thought it has opened up to those who, freed from the shackles of creed and dogma, are keeping pace with the Truth bearers of the age!

Knowledge of Truth has nullified the fear that possessed primitive man, fear of earth, sea, and sky. Understanding has created a fellowship with the universe and all it contains. In the infinite, eternal Principle of being, man lives and moves and has his being. God is Spirit, of which man is a part; man finds his contact in mind, the true essence of Spirit.

There is also a new idea of prayer which must replace the old. Instead of the prayer of supplication, there must be the prayer of faith. We must know what the Father knows about His creation. We must recognize, realize, and manifest the great Principle of being that has been eternally unfolding and evolving in perfect orderliness of progression.

★ ★ WHEN WE leave behind us what we call the "old" year and advance into a new period of time, as we measure it, it may not bring us anything startlingly different, but it offers us the thrill of a new beginning; and progress is ever a series of new beginnings. Their essential power is to freshen and revive the fundamental principle of our being, and thus to keep our life from becoming old and stale. They pierce the gloom of our seeming "vanity and vexation of spirit" and lend us the

strength of their exhilarating encouragement.

New beginnings remind us that not only on New Year's Day but every day we may make all things new; that we may make and remake our life, changing and enlarging it, and that no dream we may have is too great or too wonderful to come true. They give us the opportunity of putting off with the old year all that has proved unprofitable to our spiritual well-being—pain, grief, inharmony, lack.

May we at this season cultivate unwaveringly those qualities which will bring us into the relation of the conscious sonship with Omnipotence. May the joyous chimes of the new year

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

What Is Unity's Financial Support?

Unity is a school where men, women, and children are instructed in the laws of life. Unity deals fundamentally in ideas and their application to man's daily needs.

No one is personally asked to give to Unity, but as in the case of all schools of its type Unity's temporal needs are met from the gifts of its friends.

Unity literature is broadcast to the ends of the earth at less than cost, that the multitudes may have what they so greatly need, a means by which to develop their innate but sleeping powers to the end that health, wealth, and happiness may become universal.

If you, dear reader, are interested in your brother's spiritual unfoldment, or if you have been helped by Unity and feel the desire to give even as you have received, God will bless you and your gift to a good cause.

SECURITY

The Master, blazing the trail of security not for Himself alone but for every man seeking to follow Him in Christ mastership, made this declaration as a foundation for security: "All things whatsoever the Father hath are mine."

BY FRANCES W. FOULKS

MANY PEOPLE are today coming to realize that they have put their confidence heretofore in material resources of various kinds, and that this is a form of worshiping other gods than the God who created them and who has provided for every need and desire of their life from the time they stepped out into experience. That this heavenly provision may become an earthly one for use during the time of experience in evolving to Christ Mastership, one must remember "Thou shalt have no other gods before me," "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." He who thus gives attention to God as his source and the source of all his supply can expect constant and eternal assurance of mind and security in his world of affairs. More of the race need to search within for the cause of their losing their outer security. Beginning anew, they need to build their foundation of security on the rock of faith in God, faith in His love and His ability and His willingness to care for His own, which they are. They must know that at all times they can rest secure in the assurance that that upon which they base their hope will not fail them.

There are those who during this time of race testing and sifting have proved just this. Established in spiritual

security, facing God no matter what went on in the world about them, they found that those outer securities which they had builded or acquired in the Christ consciousness are still their own, that in the time of their testing the house of their faith and the house of their faith's manifestation "fell not." Solomon, speaking of the two forms of security, spiritual and material, says,

"The name of Jehovah is a strong tower;
The righteous runneth into it, and is safe.
The rich man's wealth is his strong city,
And as a high wall in his own imagination."

★ ★ SECURITY lies within the mind of man either as the assurance of an abiding presence to which one can turn at any moment and be safe, or else the security is imagined, based on something that one possesses in the outer. The former is dependable and never fails; the latter sooner or later will prove to be as unresponsive as Baal was when that idol's prophets called on him from morning until night and the idol, deaf to all pleas, responded not.

At this time especially we all have a work to do. Not only should we be building firmer foundations of security for ourselves, but we should be injecting into the race consciousness the truth concerning security, making certain that the desire of the people for security is accompanied by a realization that it is spiritual security that is needed instead of material safeguards. As we cannot give to others that which we do not have ourselves, we need to look deeply within and see if we are truly looking to the one source for the fulfillment of our needs and desires, or whether we are depending on some outside agency to supply us. Teachers as well as students should be very sure on this point, remembering that we "cannot serve God and mammon."

The Master, blazing the trail of security not for Him-

self alone but for every man seeking to follow Him in Christ mastership, made this declaration as a foundation for security: "All things whatsoever the Father hath are mine." As we give time and attention to seeking our own realization of this declaration, and become so steadfast in it that nothing can move us from our stand with Christ Jesus, we shall feel that security which is the birthright of every man, reinforced by the Father's assurance "Son, thou art ever with me, and all that is mine is thine." When a person even faintly feels this assurance, faintly glimpses what this can mean to him, he begins earnestly to take an inventory of "whatsoever the Father hath." Insofar as he can conceive of what the Father has as being his also, and accept it, in the same proportion will there be unfolded to him new powers, new wealth, new avenues of expression, fuller and freer and more joyous living.

★ ★ As we seek to understand true security, we thus see that it is an inner assurance of a continued fulfillment of our needs, this fulfillment taking place whenever there is a need, according to the need, and in abundant measure. Such confidence of mind must of necessity be based on something that is more stable than money, whether that money be an inheritance, or the result of one's own accumulation; whether it be an income from large properties or business, or a wage derived from daily work; whether it be a pension earned by long service, or government aid to cover needy periods. All kinds of material resources have failed man in the last decade. Materiality is ever becoming more unstable, and less and less dependence can be placed upon it. It is fast disappearing as a prop upon which man can lean. Instead man must learn to rely on his own indwelling supply, must turn to God as the giver of every good and perfect gift, and, seeking no other channel through which these gifts may come except his own sonship, must find wherein true security lies.

Each one must build for himself his own consciousness of security. His building should have for its objective such a realization of security that he can trust every moment of the day and night to the love and justice and wisdom of the One who gave him being. While there is one thought in the conscious or subconscious mind that is based on the power of materiality or personality to give one security, just so long is there work for one to do in casting it out. Thought of dependence upon things or persons is not giving God His rightful place in one's life. Eventually this will be proved by the failure of the thing or person upon which dependence is placed to give security. In speaking of casting out such strongholds from one's mind, Paul says, "Casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."

★ ★ THE CHRIST mind within us is the mind that connects us with the source of our security and assures us of fulfillment. We can only unfold this Christ mind by capturing every thought that would stray from the Christ standard and bringing it back into obedience to the Christ standard. We can never hope to be secure in the good that has been prepared for us from the beginning, or to come into the everlasting heritage that has in it perpetual security from all want of whatsoever kind common to the human mind's imagining and outpicturing, until we come to the place where the Christ mind is in control of our mind.

He who has left to us His teachings, along with irrefutable proof that the practice of these teachings will make us secure at all times and under all circumstances, is ever with us. As we look to Him as a teacher of the way to absolute security, we begin to feel His presence, to become aware of His guidance, to know "Lo, I am with

you always." Just as He taught two thousand years ago, He teaches us now that which He knew so well, "I can of myself do nothing." The sooner we become aware of this truth and cease to seek through our own abilities, our own possessions to insure ourselves against times of lack and limitation and the sorrows and sufferings entailed by these, the sooner shall we be free from all these and on our way to spiritual security. Christ teaches us now as then the secret of His mighty works: "I am not alone, but I and the Father." "The Father abiding in me doeth his works." As this Truth begins to dawn upon us and we lay hold of it and open ourselves to its power, we begin to see the Father's workings without as well as feel them within.

★ ★ *My heart is lifted up in continual praise and thanksgiving for my inner assurance of oneness with Thee, my Father. In this consciousness of oneness in which Thou and I are one I am secure from all harm, for I am surrounded, upheld, overshadowed by Thy omnipresence. In this consciousness of oneness in which Thou and I are one I am secure from all failure, for I am instructed, directed, guided by Thy omniscience. In this consciousness of oneness in which Thou and I are one I am secure from all inefficiency, for I am made invincible, irresistible, courageous by Thy omnipotence. Such is my trust in Thy omnipresence, omniscience, omnipotence, my Father, that I place all the issues of my life in Thy keeping, and in confidence and peace I walk my path of life, secure in health, happiness, success, abundance.*

Jehovah bless thee, and keep thee:
Jehovah make his face to shine upon thee, and be gracious unto thee:
Jehovah lift up his countenance upon thee, and give thee peace.—BIBLE

THE BELIEVING ATTITUDE

One who wants to believe but cannot or thinks he cannot, can at least adopt a belief or idea tentatively . . . You are asked to believe even when you cannot clearly see. If you are willing to do that much, great will be your reward.

BY HORATIO W. DRESSER

"LORD, I BELIEVE; HELP THOU MINE UNBELIEF." This is the typical outcry of the soul in conflict over the issues of head and heart. The heart knows its own. It yearns for fulfillment or realization. The head is cautious, doubtful, and strongly inclined to analyze to the limit, becoming enveloped in endless details. The heart believes in healing for all the tribulations of mind and flesh, and reaches out for such healing. It loves. It has implicit faith. Intuitively it possesses all that is essential to the abundant life. Yet at times consciousness shifts from heart to head so that unbelief seems dominant, and in this struggle the appealing outcry goes forth. It is possible to become so imprisoned within the conditions and processes of the conflict that the light of faith seems utterly gone. So the believing attitude gives place to negations of denials. Indeed, the inner door of the soul may be closed to the realities of the spiritual life, aware only of the ceaseless effort to break away from the bondage that this negativity implies, not knowing that it is bondage.

We note the same contrast on a wide scale in the world today. Externally or superficially our age is an age of unbelief. Multitudes of people have ceased to

attend the churches and have given up the habit of prayer. Skepticism is greatly in vogue. Cynicism or scoffing often follows. The limit of belief seems to be in the things that we can see and touch, as if there were no spiritual realities and possibly no God. Yet no less suggestive is the outreaching for rest and satisfaction, for the recovery of lost values, for the return of conviction and faith.

★ ★ IT IS SIGNIFICANT that there is an increasing output of books and magazine articles purporting to lead the way back from unbelief. Some of the writers are hard pressed for a solution of the difficulties. Many people, both writers and readers, have given up so much, have become so negative that they have no clew to the present unrest. Hence there seems to be no way through the darkness of doubt into the light of Truth. Paths and roads abound. Crossways are numerous. Everybody is going somewhere. But there seems to be no map showing highways into the Promised Land.

Some are disturbed because others are, because the atmosphere has not wholly cleared since the World War, and because the national depression has not yet been interpreted in the light of the real reasons. Others easily assume that, as the prevalent beliefs of the world did not save us from the war or the depression, therefore the realities to which those beliefs referred are gone.

People have been so immersed in the depression that they have identified themselves, mentally if not spiritually, with the failures that led to it. Materialistic science affords no hope. Conventional religion is not flourishing. Judging by these and other appearances, it is easy indeed to anticipate the worst. Actually, however, in the inner life, people are not half so unbelieving as some make out. What is needed is the discovery that mists and confusions are appearances only.

★ ★ AGAIN, religious leaders are sometimes so frankly outspoken or candid that their remarks are taken to mean far more than they actually signify. For example, I heard a liberal minister say that when present in a religious gathering the night before he had been asked to offer prayer, and that somehow he "managed to say something" without any beginning or ending of the sort associated with prayer. The unthinking listener may leap to the conclusion that if a minister cannot address his prayer to God and is no longer able to use the name of Christ in his ascription, there probably isn't any God left to believe in and Christ may be a myth. But this is merely one instance of a negative attitude on the part of a man who has been steadily criticizing or minimizing. He has been feeding his flock on husks, and husks are husks, not grain in the ear. The thoughtful person asks anew, What then is true prayer, the prayer of the heart, upspringing from real conviction?

With "blind leaders of the blind" round about, it is easy to conclude that there is no way back from doubt to faith. If a man does not believe, it would be folly to ask him to "pull himself up by his bootstraps." A man cannot, for the sake of having it, acquire faith "out of the air." To ask him to believe is much like asking him to love, when he does not.

★ ★ YOU EITHER love or you do not, so it is said. But we advise a man who is yearning for love to go where people manifest it, hoping that love will touch his heart as it has touched the heart of others. Thus if one has been listening to nonbelievers, reading about "religion without a God," or about the attempts to stamp out religion, one would naturally begin to associate with people who still have faith in full measure, running over. Such people are always to be found.

The only requirement is a certain readiness to change

one's mind, as one would try a road in the country to see where it leads. One who wants to believe but cannot or thinks he cannot, can at least adopt a belief or idea tentatively, so as to make sure he is not standing in his own light. Nobody would willingly close the inner door of the soul. It would be well therefore to look to oneself, to guard against the closed mind. To learn that one can be too negative is to make an important discovery. It is like learning that "the only way to have a friend is to be one," or that "the exclusive excludes himself," as Emerson puts it.

Having pushed matters to the negative limit and found nothing save husks, mists, and darkness, the thoughtful man will begin to ask himself why he put so much zeal into denials. He is likely to discover that, positively speaking, he still believes, still has faith, although for the time being he is at odds with institutions, creeds, and people who profess too much. To make this discovery is to turn back from one's experimental road to the main highway of the spiritual life, a highway that was never half so remote as it seemed while one was groping in the darkness.

★ ★ THE FULL statement then is this: Lord, I believe in heart; help me to understand the confusions of unbelief. I am willing to be led. I need help. I am ready, but I do not quite know what to do. No sooner does a man take this very genuine step toward the light than he begins to see evidences all about him of wondrous healings and regenerations, with many "signs" following in the life of those who have had at least a hidden readiness to believe. For the demand on us is but slight. The little that is asked of us in taking the first step is that we shall adopt the affirmative attitude—turning about and facing the light. God never deserts us. Nothing is changed by unbelief—nothing real or true. Unbelief is

not a sin. But it surely is a mistake or error save in so far as, being interpreted, it proves to be a lesson in believing. Unwittingly the negative or disbelieving attitude carries power to revolt against it. The Truth surrounds us and protects us even while we pretend that it is gone. Even in the state of mind called "hell," God is there.

It is natural to believe. We note this fact both in observing children round about us and in studying man's primitive beliefs wherever found. The little child trusts everybody. Faith in human nature is essential to men's living together. We do not begin by believing too much, by being credulous. The difficulty is that in our youth we do not appreciate the significance of what we believe through intuition, through the awakening of faith within us. Faith is already, in its intuitive beginnings, the essence or substance of the great realities of the spiritual life. It inspires the affirmative attitude. It unifies. It makes whole. It is so strong within us that whenever we become submerged by circumstance it will bring us back to our integrity if we will but say the word.

★ ★ THERE ARE manifold evidences round about us that this is so. When some one comes to you for help, whatever the trouble, if you are not in an attitude of condemnation, if you do not regard the trouble as a defect in personality, an infection of the soul, the way opens almost immediately for that mutuality which invites divine wisdom. If your attitude were negative, if you judged by appearances, by the body merely, your adverse attitude would defeat your purpose. Even if the difficulty in question seemed hopeless, all the external symptoms unfavorable, as a disciple of faith you would be "strong and of good courage," single-hearted, allying yourself with the Truth that makes free. Thus faith is in some sense an adventure. Trust, have a measure of faith even though following what at first appears to be

merely "a gleam in darkness," and you will find that the gleam will grow. As a spiritual being you are constituted for just that sort of experience. The believing attitude is an essential. You are asked to believe even when you cannot clearly see. If willing to do that much, great will be your reward. The next time you may be asked to take a bigger step. The tests of faith will undoubtedly increase as you advance. We are not excused from new opportunities merely because we met the previous ones faithfully. Faith as an act or venture is inseparable from spiritual living.

It follows that there is a spiritual order in all these matters. Do not anticipate release from your doubts by analyzing external things and events, drawing inferences, and adopting hypotheses with the hope that by some miracle convincing belief will be added. The spiritual order is not from externals to inward realities, from body to spirit, or from human speculation to proof that God exists. The spiritual order is from within outward. This too is evident in childhood. The little child makes advances, is friendly, ready to take you by the hand and follow. Nobody so quickly feels it or so fully withdraws as the little child if you are in any degree negative, critical, unloving. Believe, accept, and you will be accepted. The same is true of giving, "good measure . . . running over," as an act of the spiritual life. But the moment you begin to contract, seeking to "get" or gain, to manage or outwit, you will be rebuffed. Look first to yourself. Cleanse the inside of the cup. Seek first the kingdom.

★ ★ IT IS NOT necessary to specify all the adverse attitudes, from that of the doubting Thomas to the minor skepticisms of daily life. What is needed is insight into any instance in which the unenlightened human self stands over against reality in an exacting way, demanding to be shown; for all cases are essentially alike. All

negativity is partial. In so far as one part of your nature sets itself against the rest—witness an emotion like envy, jealousy, hatred, vindictiveness—conflict results, and conflicts are always negative. Hence in the Gospels any mental state like hypocrisy is at once brought out into the light of Truth to show whither it leads. The man who is unstable-minded is unstable in all his ways. The house that is divided against itself must fall. The cure is invariably the same: being made whole, being unified that one may serve the true Master.

Wonderful indeed is the discovery that negations are not only partial but superficial. Wholeness is of the Spirit. The Spirit remains intact. Faith is germane to it. The tendency of our spiritual nature is to rise into power, granted freedom to do so, granted quietness enough apart from the crowd. There is kinship between this our true nature and "the words that . . . are spirit and are life" in the Book of Life. Read and judge that book according to the letter and you will find husks. Read it in allegiance to the witness of the Spirit within you and you will find the Spirit there. Discerning the law, seeing why it is the great book of "the way, and the truth, and the life," you will see in what sense it is inspired. You would hardly expect to discern by the letter those things which by their nature must be spiritually discerned. Having the evidences given you, you will naturally believe. Following the clews of faith, you will grow into keen appreciation of the believing attitude.

★ ★ As MIGHT be expected, increased knowledge of material things, together with the amazing development of mechanical inventions in our age, has resulted in an unprecedented accumulation of facts that seem to prove that spiritual realities are not true. The more our age specializes in this or that field of external science, such as biology or the psychology now in vogue, the more

the whole personality or self is lost to view. Thus professionalism, for example in the medical field, takes the place of the all-round views of a former generation. As a wise man has put it, professionalism "produces minds in a groove. Each profession makes progress, but it is progress in its own groove . . . To be mentally in a groove is to live in contemplating a given set of abstractions. The groove prevents straying across country, and the abstraction abstracts from something to which no further attention is paid . . . The remainder of life is treated superficially, with the imperfect categories of thought derived from one profession . . . The whole is lost in one of its aspects."

★ ★ THIS IS precisely what has happened to a great number of minds in our day. Certain mental elements having been abstracted, for instance those states of mind which most nearly resemble the behavior of the body, the coarser emotions like anger or hate, or the desires that are most fleshly, the abstracted factors are then put for the whole. Consciousness is wholly neglected. The soul is first forgotten and then denied, and if there is no soul, how can there be a God, a future life, or any other spiritual reality? Such negations being in the air, it is a simple matter to take them seriously. Moreover many of our public teachers go out of their way to attack every belief involving faith in spiritual realities. Professionalism apparently speaks with authority. Hence the youthful mind, not knowing where the trouble lies, easily assumes that the whole structure of belief has crumbled.

The recourse for the individual, however strong the weight of evidences on the external side, is to continue to believe whatever has been believed to spiritual advantage, even when this means standing alone. The language will of course change. In some respects one's early beliefs may be crude. To reckon with unbelief is to learn.

To change from a negative to an affirmative attitude is to begin to be constructive, to combine intuition or insight with understanding, to grasp spiritual laws, especially to see the meaning and place of the spiritual order. Yet the essentials will remain the same, childhood having advanced into maturity without losses.

★ ★ ALTHOUGH it would be arbitrary to insist that the evidence in favor of spiritual realities shall conform to our own demands, so that every doubting Thomas may be convinced on each point, there is a sense in which everybody will be given all the evidence a reasonable person requires. It is not reasonable to expect material proofs to be given for that which, being spiritual, must be spiritually discerned. But if you are willing to pay the spiritual price you will be rewarded. Egotistical demands yield only the reactions they deserve. Selfishness breeds its like and looks for it. But hope opens a door. Doubt prides itself on raising objections. But love of Truth leads to opportunities for finding it.

All this is especially true in relation to spiritual healing. In an external way, so far as appearance goes, a person needing such healing may seem decidedly negative. But within there may be an almost believing attitude, awaiting the first word or the first evidence of encouragement. Where there is at least this much receptivity, there is something to appeal to and to win. Tacitly or implicitly the heart says, "I believe, help this masquerade of unbelief to drop from me." In this connection one recalls Pascal's famous saying "The heart has reasons of which reason has no knowledge." Yet in another sense there are indeed "reasons" for the "faith that is in thee." Faith, not intellectual reasoning, is the leader. One has no good ground for assuming that the evidences are to be given ahead of the reality that they sustain. With "signs" following is the word.

★ ★ IN A NEGATIVE attitude people are digging in the darkness to find the roots, as if origins or beginnings explained results. Fruits must grow. They are truly knowable when they are mature. This is especially the case with respect to belief in God. Be true to whatever belief in God is now yours and you will realize this to be the case. A measure of conduct or life in accord with what you profess is evidence of your earnestness. Mere belief, in the guise of sheer acceptance of a creed, comes too easily. Practice the doctrine and you shall know it is true. Put yourself in line with the promises of those who have faith in spiritual healing and you will be shown the realities.

The practical lesson is this: Do not identify your real self with the mental states and conditions that have settled down upon you. The mists of unbelief are merely incidental. It is a mistake or error to affiliate these confusions with your spirit, with the spiritual life. They are side issues only or detours leading to what is aptly called a "dead end," where there is a fence. It may be humiliating to find oneself off the highway. Yet it is a relief to know that negations lead nowhere in particular. Interiorly there is a monitor that knows the way, however misleading the signs. Pause in silence then to get your "leading." Follow this inner guidance even if for the moment you are still, externally, in a state of uncertainty. Take account of the fact that, although in its externality the mind may cry out as if there were nothing save unbelief, your deeper nature already knows better. Hence its admission, "Lord, I believe." Thus even the liberal minister referred to, so confused that he could not make a conventional prayer, could have uttered a real prayer of the spirit if he had let his deeper nature speak. A genuine utterance from within always makes its appeal. Even the cynic is impressed. Little may be said, but if it is from the heart it is thus far persuasive.

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1 UNITY SUBJECT—*Magnifying the Good.*

Jan. 5, 1936 INTERNATIONAL SUBJECT—*A Mother's Song.*—Luke 1:46-58.

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46. And Mary said,
My soul doth magnify the Lord,
47. And my spirit hath rejoiced in God my Saviour.
48. For he hath looked upon the low estate of his handmaid:
For behold, from henceforth all generations shall call me blessed.
49. For he that is mighty hath done to me great things;
And holy is his name.
50. And his mercy is unto generations and generations
On them that fear him.
51. He hath showed strength with his arm;
He hath scattered the proud in the imagination of their heart.
52. He hath put down princes from *their* thrones,
And hath exalted them of low degree.
53. The hungry he hath filled with good things;
And the rich he hath sent empty away.
54. He hath given help to Israel his servant,
That he might remember mercy
55. (And he spake unto our fathers)
Toward Abraham and his seed for ever.

56. And Mary abode with her about three months, and returned unto her house.

57. Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son.

58. And her neighbors and her kinsfolk heard that the

Lord had magnified his mercy towards her; and they rejoiced with her.

GOLDEN TEXT—
My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
—Luke 1:46, 47.

SILENT PRAYER—
"Oh magnify Jehovah with me,
And let us exalt his name together."

The soul possesses magnifying power, which it exercises habitually either at the direction of the conscious mind or unconsciously. This power makes the soul the fertile side of man's nature, out of which spring the issues of life. The affectional or emotional phase of being is the vital element out of which man produces the thoughts and actions that make a lasting impress on his character and the life of his time.

In its undisciplined state the soul is prone to magnify trouble, disaster, and negative thought generally and to take the good as a matter of course, allowing it to pass unnoticed and unacknowledged. We make the most of the evil and minimize the good when we ascribe news value to the sensational or the abnormal, and overlook the constructive, considering it humdrum because it is normal.

Mary, the mother of Jesus, represents the soul that magnifies the Lord habitually, and through conscious devotion prepares itself for the higher life. If we would magnify Christ in our body, as Paul learned to do, we must learn to keep the creative law by exalting Him first in mind, allowing Him to become manifest in both our thoughts and our actions. Not merely when circumstances are favorable but when keeping the law becomes a matter apparently of life or death, we are to remain faithful to the truth that life is good and worthy of our praise. "Blessed *is* she that believed." Birth into the

Christ consciousness is possible only through faith, which is a faculty of the soul rather than the intellect.

One way in which we magnify the Lord is by anticipation. As we steadfastly expect the good instead of the evil, knowing that our own comes to us under the law only as we create in mind that which is perfect by beholding the image of the perfect idea, we find ourselves increasingly conscious of the good. To anticipate the good we find it necessary to put fear out of mind. Otherwise we find ourselves dreading unforeseen misfortune. Though we may not be prepared to accept the unqualified statement, nothing unforeseen ever comes to us. If not consciously, then subconsciously, we first image misfortune as a possible event, and it then answers our fear. It could not reach us except by the path we opened. Desiring good fortune therefore, we affirm each of himself, "I myself am good fortune," and by right thinking open a plain path for good fortune to follow through to us. In obedience to the divine law we learn to think with our desires, not with our fears. "In the day of adversity consider" and rid yourself of that negative state by meditating on the goodness and unfailingness of Jehovah.

The soul magnifies the Lord by expecting to remain in health, and refusing to entertain the fear of disease. The magnifying takes place in consciousness, where alone that which is already infinite can be enlarged by being allowed to manifest itself in greater abundance than hitherto.

He who magnifies the Lord does not remain in ignorance. "The testimony of Jehovah is sure, making wise the simple." This testimony of Jehovah is heard in every listening, every thankful heart. It is the inner experience or conviction of Truth that comes as the result of concentrating the full power of one's thought on the things that transcend one's present knowledge.

Joy is expansive, and it is unnecessary to enjoin upon

man the duty of magnifying the Lord through this avenue. "In the day of prosperity be joyful" is a superfluous commandment. Man is joyful by nature when times are good. To have one's joy spring from a lively appreciation of the good is important however, and to this end one needs to cultivate the joy of the Lord. Such joy is a spiritual, eternal quality, independent of the state of one's finances. "My spirit hath rejoiced in God my Saviour."

God is magnified chiefly in the spirit of man. The eager spirit that counts work a quest and an adventure or a joy the fruit of which is self-fulfillment, increases in man a thousandfold the consciousness of God. The spirit that causes man to dread his work or magnify the amount he has to do, while minimizing the results, blots God out of the consciousness altogether. "I have worked hard all day and still cannot see that I have accomplished anything" is the voice of a fretful, complaining spirit that magnifies the personal man and therefore gets no further along the road to the Christ consciousness. The faithful spirit, the obedient spirit, the true spirit, the joyous spirit, all these magnify God in the mind and soul of man, and lead him on to the realization of his oneness with the Infinite.

God is magnified in our consciousness through realization. Whether we realize the full extent of our desire or a fraction only, we are true to the principle of the divine law only when we magnify the good that has come to us and refuse to see anything as other than good.

"He that is mighty hath done to me great things;
And holy is his name."

This affirmation is true of every man, no matter what his situation in life may be. If he recognizes the part that divine law plays in his life, his joy in knowing himself to be one with All-Good is equalled only by his humility. "He hath looked upon the low estate of his handmaid" (the soul), and when man is convinced of this truth he

knows that henceforth he is indeed blessed.

QUESTIONS

1. Is the power to magnify a thought in consciousness a soul quality or a mental attribute only?

2. What does the soul in its natural state magnify?

3. What does Mary, the mother of Jesus, represent?

4. Can the Infinite be magnified? Explain this statement.

5. How do we magnify Jehovah in anticipation? in realization?

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Lesson 2 UNITY SUBJECT—*Divine Insight.*

Jan. 12, 1936 INTERNATIONAL SUBJECT—*A Prophetic Vision.*—Luke 2:25-35, 40.

25. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him.

26. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

27. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,

28. Then he received him into his arms, and blessed God, and said,

29. Now lettest thou thy servant depart, Lord,
According to thy word, in peace;

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all peoples;

32. A light for revelation to the Gentiles,
And the glory of thy people Israel.

33. And his father and his mother were marvelling at the things which were spoken concerning him;

34. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and the rising of many in Israel; and for a sign which is spoken against;

35. Yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

GOLDEN TEXT—
Mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples.
—Luke 2:30, 31.

SILENT PRAYER—*In all that comes to me I recognize the hand of God.*

The name Simeon means "hearing," or one who listens and obeys. In this lesson the name is synonymous with divine insight or understanding. The expectant quality of mind that looks for divine guidance and follows its leading is characteristic of the Truth seeker. Understanding of high things or deep things does not come to man unsought or without effort. Only he that seeks finds.

To believe in a high destiny for man and to strive to achieve it is a mark of understanding. The whole trend of creation points toward an evolution from lower to higher forms, and it is improbable that man alone should be exempt from the evolutionary law in the higher ranges of being. God communes with man, and the communion is close; it is universal. The Creator shares His thought, His life, His divinity with His creation, and he who becomes conscious of this communion is guided by the Holy Spirit.

Simeon "came in the Spirit into the temple." Understanding or insight can come to man in no other way than through the Spirit, and when he is filled with the Spirit he cannot be shut out of understanding, but inevitably sees the Lord's Christ. Understanding shows us that we need not die in order to see the Christ, but that we may see or understand this innate divine entity in ourselves now. In the temple of the body the Lord's anointed is found.

Meditation and prayer are ways long known and used to gain understanding and spiritual insight. Simeon was

not a priest but a righteous and devout man who was "looking for the consolation of Israel." Dr. Alexis Carrel, winner of the Nobel prize in medicine, recently recommended meditation on the part of men of genius as a cure for the ills of the world. In his book "Man, the Unknown," he visions a "thinking center" composed of a council of doctors. The members of this center, in Doctor Carrel's plan, "would be free from research and teaching. They would deliver no addresses. They would dedicate their lives to the contemplation of the economic, sociological, psychological, physiological, and pathological phenomena manifested by the civilized nations and their constitutive individuals. . . . Their silent meditation would protect the inhabitants of the new city from the mechanical inventions which are dangerous for their body or their mind, from the adulteration of thought as well as food." Thus a famous member of the medical profession recommends meditation as the key to the works of the Holy Spirit.

Salvation is being worked out in the world today, not by a special committee of geniuses but by individual men and women who are seeking spiritual understanding through the Christ consciousness. This gift is for every one, but it can be accepted only by those who seek it wholeheartedly without reservation of sense or self.

The Christ consciousness transforms all of life for man. In its light he sees that his secular interests are one with his spiritual cravings and expressions. By its inspiration his religious thoughts ("thy people Israel") become alive with significance and power. Neither the conscious nor the subconscious mind (each a parent of man's thought) perceives at once all that the Christ means to man; but understanding (Simeon) comes to bless the mind with a firmer grasp of the meaning of the Christ life. Man then sees that he has not always applied the Christ ideal in a practical way. Certain thoughts and activities he has allowed to be separated from the Christ Spirit. "Be-

hold, this child is set for the falling and the rising of many in Israel." Whereas many stumble at the Christ Truth and are unable to benefit by it in a practical way, many others are able to apply it so as to reach new heights of attainment.

The sign of the Christ is the life dedicated to service through fullness of understanding. Misunderstanding fails to see the reality of spiritual service and speaks against it, seeking to discount the results of its ministrations. The patient who recovers his health as the result of prayer "would have recovered anyway—ninety-seven per cent do." The man who in his search for work obeys the Christ principle and finds a good opening "has a lucky break." Truth is diligently explained away by the non-believer. But spiritual understanding, increasing as it is believed in and followed, leads man to increasing satisfaction with the light of life. As the creative word of Truth ("the sword of the Spirit") is faithfully used by man and held in his conscious mind, it penetrates his subconsciousness (pierces through his soul) with the result that his thought processes become clear. He now perceives, whereas before he only pondered and mused over the mysteries of life and the universe.

Jesus Christ understood heavenly things but was unable to speak of them because His disciples could not believe the simple teaching of cause and effect in the realm of natural phenomena by which He sought to lead them to deeper understanding. The lower must first be understood before a basis for revealing the higher can be laid.

The Christ Spirit grows in consciousness as man nurtures it with his conscious thought. This in time becomes subconscious or instinctive. "The child grew, and waxed strong, filled with wisdom." The Christ wisdom is spiritual understanding, and this brings into manifestation in man the good will that is described as the "grace of God." Good will and favor belong to him who sees all things as

they truly are.

QUESTIONS

1. What is the meaning of the name Simeon, and what is its significance in this lesson?

2. How is one guided by the Holy Spirit?

3. Explain how understanding or insight comes to man.

4. Is man working out his salvation today? To what age does this statement apply?

5. "A sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed." Interpret this statement in its general application to men today.

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Lesson 3 UNITY SUBJECT—*Tests of Faith.*

Jan. 19, 1936 INTERNATIONAL SUBJECT—*Jesus Prepares for His Work.*—Luke 3:21, 22; 4:1-13.

21. Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened,

22. And the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

1. And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness

2. During forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.

3. And the devil said unto him, If thou art the Son of God, command this stone that it become bread.

4. And Jesus answered unto him, It is written, Man shall not live by bread alone.

5. And he led him up, and showed him all the kingdoms of the world in a moment of time.

6. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it.

7. If thou therefore wilt worship before me, it shall all be thine.

8. And Jesus answered and said unto him, It is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve.

9. And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:

10. For it is written,
He shall give his angels charge concerning thee, to guard thee:

11. and,
On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

12. And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

13. And when the devil had completed every temptation, he departed from him for a season.

GOLDEN TEXT—*Thou shalt worship the Lord thy God, and him only shalt thou serve.*—Luke 4:8.

SILENT PRAYER—*I prove my faith daily by my works.*

According to the parable of Jesus, the man who bought five yoke of oxen did not accept them until he had proved them. No one in our day buys an automobile without first trying it and convincing himself that it works satisfactorily. Likewise those who "buy the truth" in good faith welcome the opportunity afforded them to test its working power. Such a test is always provided them. Those who elect to obey the divine law are given a chance to defend the faith that is in them. It was so of Jesus who met His tests with denials and affirmations based on eternal Truth. On the occasion of His baptism by John, Moffatt's translation says that "a voice came from heaven,

" 'Thou art my son, the Beloved, to-day have I become thy father.' "

We become children of God in deed as well as in theory when we faithfully remember to speak the truth equally under adverse and favorable conditions and circumstances. This is the test of our sincerity and our zeal.

Before we can be sure that the Christ in us is master of our thoughts we must be disciplined and tested. The student who expects all to be smooth sailing for him when once he accepts the standard of Truth as his guide is close to the orthodox state of mind that accepts a truth at second hand without proof, and regards all tests or trials as afflictions, often undeserved and unjust. Instead of leaning hard on man-made authority, the Truth lover must make his own authority. This he does by learning to live by his avowed principles of thought.

Spiritual discernment and unselfish devotion to the highest Truth deliver man from the temptations of the personal consciousness. In the wilderness of the subconscious mind various subtle temptations await the one who essays to be true to the highest. First comes the suggestion that the power of the word may take the place of legitimate labor. Instead of the slow process of earning one's bread by daily effort, one may turn stones into bread, or speak the word that will cause bread to materialize out of the ether. Sense consciousness tends always towards inertia and tempts man to seek the way of life that calls forth the lowest degree of energy or exertion. But the principles of Truth cannot be dedicated to slothfulness. Abundant life finds its outlet in energy and resourcefulness, and man lives by these as well as by material food.

The student who demonstrates for himself the power of the spoken word and the power of thought to change his world sooner or later meets the temptation to use this power to exalt himself over his fellow men. Ambition for worldly power is no part of the Christ consciousness. Those who aspire to become dictators or political opportunists are worshiping personality instead of the universal Spirit of love and common brotherhood. "Thou shalt worship the Lord thy God, and him only shalt thou serve." The power to control outer events is less desirable than

the power to control one's own mind and soul, for there one touches life at its very springs.

The third temptation would have us make a show of our spiritual power. Through the door of the Christ understanding any man may go in and out of the consciousness of the one substance and find pasture. To jump from a pinnacle of high illumination to the ground of sense at one bound is to invite disaster, for it makes trial of the law for purposes of show, not for the purpose of proving its unfailingness to one's own satisfaction. To play with the law puts us at the mercy of the personal in its most objectionable form. We do not make trial of the law so much as of our ability to use it faithfully and wholeheartedly.

The forty-day fast is a complete denial of sense demands. Thoroughness of this kind puts man on a peak of spiritual consciousness where he is equal to remembering at the right time the Truth that delivers him in all circumstances. Sloth, ambition, impulse, all are put in their proper place at this high elevation of understanding. However, tests are not a final matter of one day or of forty days. They come as long as we continue to learn. "And when the devil had completed every temptation, he departed from him for a season." When that season ends he comes again, unless man is able to maintain the high consciousness of the Christ Spirit and power by means of which the season is kept closed to the inroads of the tempter. For the greater part man's consciousness ebbs to sense and flows back to Spirit somewhat after the manner of the ocean tides.

Only those whose zeal for Truth equals their faith in its power to bring them through victorious can "count it all joy" when they "fall into manifold temptations." Most men, like Jacob, wrestle till daybreak, relaxing their hold only when the blessing of immunity is finally won. Like other forms of chastening, while it endures temptation

seems not joyous but grievous. Even so it is worth going through for the sake of learning to recognize right infallibly and to stand fast in it.

The divine law has its sanctions. One of them is the specific testing or trying out of man's faith in Truth in order to insure his keeping the law. The sense man would be a law unto himself, but that law is the rule of emotionalism. The divine law by applying its sanctions brings man back into line with Truth, working for his ultimate safety and peace by enabling him to say, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him."

QUESTIONS

1. In what ways can temptation be made useful to man in testing his faith?
2. How do we become children of God in actuality?
3. What are the three main temptations that each one must meet?
4. What does the forty-day fast of Jesus represent?
5. Name one of the sanctions of the divine law.

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Lesson 4 UNITY SUBJECT—*What Faith Is Good*
Jan. 26, 1936 *For.*

✦ ✦ INTERNATIONAL SUBJECT—*Jesus Declares His Purpose.*—Luke 4:16-30.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.
17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,
18. The Spirit of the Lord is upon me,
    Because he anointed me to preach good tidings to the poor:
    He hath sent me to proclaim release to the captives,
    And recovering of sight to the blind,
    To set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, To-day hath this scripture been fulfilled in your ears.

22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23. And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.

24. And he said, Verily I say unto you, No prophet is acceptable in his own country.

25. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;

26. And unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.

27. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

28. And they were all filled with wrath in the synagogue, as they heard these things;

29. And they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

30. But he passing through the midst of them went his way.

GOLDEN TEXT—

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

—Luke 4:18, 19.

SILENT PRAYER—*My purpose in living is to develop my God-given powers, and use them to the full.*

Having tested our faith until we are sure that it will bear us up, we are ready to use it as the groundwork of our everyday life. Faith is meant for use today. We easily fall into the habit of thinking of ancient Truth as applying to ancient times only, and of prophecy as a forecast of some distant future. Jesus set us a valuable example when He declared fulfilled that very day a prophecy written seven hundred years before in a language that was to His time what Latin is to ours, a subject to be studied and mastered, not the language of current speech or thought. Jesus showed that the statement was an embodiment of universal Truth; that it applied to all; that any one could work toward the goal of good that it set.

Our statements of Truth are familiar to us, but unless we keep them alive in our consciousness as expressions of mental and soul activity, we easily slip into the way of postponing their fulfillment to a more favorable time. The statement written in the heart is the one that is fulfilled today not only in our ears but in today's experience. We hear of remarkable demonstrations made by others and rejoice in their realizations of Truth, but to prove our faith and use it to best advantage we need to make some demonstrations ourselves. Faith is not good for much except use. It makes a good background of character, it is true, but the beholder looks for the principal figures that are set off by the background and lend it interest.

The Spirit of truth (represented by Jesus) declares its mission and power in the average mind. Ordinary duties need not shut spiritual Truth out of the mind. Brother Lawrence was a cook, but his exalted thoughts have been the inspiration of people in every generation since his time. The Spirit of truth consecrates us to the task of preaching good tidings to our poverty-stricken thoughts. The commonplace, with which every one is more or less familiar, is symbolized by Nazareth. Even on the dead level of monotony the Christ Truth exerts uplifting

power, so that no one need remain commonplace or mediocre in thought. Exalted thinking makes exalted living, therefore through thinking in conformity with the divine law we can rid ourselves of all lifelessness.

That we can here and now proclaim release to the captives of sense, recovering of sight to the physically and spiritually blind, and liberty to those bruised by hard experience seems to sense perception a wild claim based entirely on imagination. "Is not this Joseph's son?" The imagination (represented by Joseph) does its appointed work when it creates an image of the perfect, to be filled in and made a substantial figure by faith.

"We figure to ourselves
The thing we like, and then we build it up."

Imagination makes the blueprint, faith furnishes the building materials, and the Spirit of truth erects the structure. Until we have the plan we cannot build.

The "acceptable year of the Lord" is this year, because in it we can actually put our faith into our thinking and living. The past is closed, the future not yet opened to us. The present is ours in which to work the works of Him that sent us. That the work of realization should hinge upon our complete turning to religious lines of thought is not necessary. Elijah was sent not to a widow in Israel, but to one in the heathen land of Sidon. Elisha healed no lepers in Israel, but the heathen Naaman.

The Spirit of truth is equal to any task to which it may be devoted, and the professions of lack of faith in God that characterize the present age do not preclude us from witnessing the Spirit's work in our own time. We see its activity in men's attempts to realize world peace through acceptance of a system of international law. We see its thoughts revealed in the findings of science. We welcome its presence in the good will subsisting between man and man in social and commercial relations. We no longer accept a thing as true merely because "it is writ-

ten" in a book or a code of law, but we are learning to live by what is written in our hearts, namely the Spirit of truth that Jesus said "abideth with you, and shall be in you." We heal ourselves by the selfsame activity through which we express the Christ in these broader avenues.

All permanent healing, all true and lasting reform of character is brought about through spiritualizing the mind. We cannot segregate our religious thoughts and instincts (the Children of Israel), keeping them entirely apart from all the other thoughts and interests of our life, and at the same time hope to have the Spirit of truth as a permanent, conscious possession. The religious and the secular must be combined and the partition between them broken down before the Christ will abide with us. Samuel Pepys, writing in 1667, records the suicide of a man because of "his trouble in having forgot to serve God as he ought, since he came to his new employment" (keeping a tavern). The Spirit of truth, if this man had given it full expression in his life, would have led him into a business in which his religious thoughts could have functioned normally and brought him satisfaction.

All men at heart desire the Christ to abide with them, not simply to pass "through the midst of them" in transient impulses or aspirations toward better things, and go on His way. If Jehovah has today become our Father, it is because for the first time we today willingly accept Him as the source of all our blessings and recognize in Him the one unvarying object of our faith.

QUESTIONS

1. Is prophecy a vital part of man's life today?
2. In this lesson what represents the Spirit of truth?
3. Does imagination play a legitimate part in furnishing a working pattern for faith?
4. Do we easily accept Truth as a present help, or do we as a rule postpone our good?
5. Where does all true healing originate?

ILLUMINATION

Words by
ERNEST C. WILSON

Music by
FRANGKISER

1. God of life and truth and gladness, Pow - er and might,
2. Safe, se-cure, Thy love will hold us All through the night,

In Thy boundless love and wis-dom Lead us a - right.
God's a-bun-dant strength enfolds us With dawning light.

When dark doubts and fears come o'er us, May Thy guiding hand re-
When the thrall of fear is shak - en, In-ner pow-ers we a-

store us, Point-ing to the path be - fore us, Ra-diant with light.
wak - en, In - to life a-new we're tak-en, Joy-ous and bright.

OMNIPRESENCE

By Ethel Romig Fuller

There is no need to search for Him!
God is everywhere:
A low voice in a quiet room,
Thunder on the air.

Walk by the sea, He is the sea;
Read, He shares the book.
Gaze at white flocks on a hill—
He follows with a crook.

Drive a country road at night,
Stride through the market place:
God a star among the stars,
God the dullest face.

Share a last dry crust of bread
Or viands costly, rare:
It is the Lord God whom you serve;
God is everywhere.

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

I DELIGHT IN THE THOUGHT THAT THE SPIRIT OF TRUTH GUIDES ME IN ALL MY WAYS

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

We begin the new year with our usual inward joy and Christian smile. Regardless of outer circumstances, a real Christian has an inner conviction that all things are working together for good to them that love the Lord.

A Christian is one who has the "mind of Christ," which is the supermind, the mind of the spiritual man. Jesus had the "mind of Christ," so did Job, who said, "When they cast *thee* down, thou shalt say, *There is* lifting up."

The Christ mind is the overcoming mind. No one ever went down to defeat, who, in his hour of need, declared the almightiness of God through Christ. Many Christians theoretically know and proclaim that Christ saves to the uttermost, but when tribulations come they think it their Christian duty to play the part of the downcast: like the good woman who when her friends remonstrated with her for making such a fuss over her troubles, wailed, "When the good Lord sends tribulations, I tribulates."

It is no easy matter to appear hopeful and happy in the face of adverse conditions, and no one can in fact do it without the aid of a power superior to personality. It is here that Christians who know the truth of man's real spiritual being have the advantage over those who trust in the arm of flesh alone.

We often wonder whether our conduct is pleasing to God or not. We think we have a monitor in that inner guardian, conscience. But as the apostle warns, conscience may be seared over by repeated disregarding and may no longer function. Again the poet moans, "Conscience does make cowards of us all." So some of us are conscienceless and others so conscience-minded that we are haunted by the ghosts of crimes that we never committed. Either

state brings us to unhappiness, which is not the standard of life patterned for man by Divine Mind.

All the great prophets, poets, and wise men of every age have discerned that this universe is attuned to law and harmony, which has no other issue than joy.

"In thy presence is fulness of joy;

In thy right hand there are pleasures for evermore," sings David. Job says that "the morning stars sang together." Jesus promised, "Your heart shall rejoice, and your joy no one taketh away from you."

No one in mere human consciousness can conceive of the ecstasy that wells up in the heart when the gladness of Spirit floods the soul. It is not like the joy that propitious events produce. There may be no external cause whatever; the situation may even seem to be desperate; as for instance that of Paul and Silas, who had been stripped and beaten with rods and cast into a dungeon with their feet made fast in the stocks. Such misery cannot be conceived in our day, yet in spite of it Paul and Silas "were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened: and every one's bands were loosed."

No external condition or circumstance can hold the soul of man in bondage when he makes mental contact with God. If you want joy to come into your life, begin to rejoice in the things that you know about the goodness of God. We all have many blessings that we have not valued as we should. Begin to praise God for the abundance of all things: your words will crack the omnipresent ethers and good will flow to you from every direction.

It is written in the 28th chapter of Deuteronomy, "Because thou servedst not Jehovah thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things; therefore shalt thou serve thine ene-

mies . . . in hunger, and in thirst, and in nakedness, and in want of all things."

We make ourselves servant of the things we build up in our mind. Thinking and talking about lack or ill-health will lay hold of the etheric living substance in which our mind functions and make it manifest. One who knows this law can blame no one but himself for sickness or poverty.

Begin right where you are to rejoice and to be glad in Spirit. Then, according to Job,

"The Almighty will be thy treasure,
And precious silver unto thee.
For then shalt thou delight thyself in the Almighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto him, and he will hear thee;
And thou shalt pay thy vows.
Thou shalt also decree a thing, and it shall be established unto thee."

HEALING THOUGHT

I am happy in the thought that my life is hid with Christ in God and my body restored to health and wholeness.

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PROSPERITY THOUGHT

I delight to meditate upon Thy law of abundant spiritual supply, and whatever I do prospers.

USE FROM JANUARY 20 TO FEBRUARY 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ I REQUESTED that I might have your prayers for nervous prostration. I am very happy to say that I have been entirely healed, and I am very thankful and grateful for your help.—*Mrs. H. H., St. Louis, Mo.*

■ ■ WHILE COOKING dinner recently a bowl of hot fat was spilled over my fingers. The hand was blistered and in some places the skin was burned off. The hand became badly swollen and inflamed as far as the elbow. I knew that God was willing to heal me, so I telegraphed to you for prayers. The afternoon following my wire the soreness suddenly left my hand. Next day the swelling was much smaller and the third day it was completely gone. The hand healed rapidly, praise God, and thanks to your help. May God richly bless you for your wonderful healing prayers for all humanity.—*Mrs. W. B. M., Winnipeg, Man., Canada.*

■ ■ I WANT TO express my sincere thanks for your prayers. My headaches are gone and my eyes much improved. We have a much better understanding of Truth in our home, and I bless all of you at Unity in my prayers. —*Mrs. G. T B., Gresham, Oreg.*

■ ■ I TELEGRAPHED to you some time ago for prayers for an abcess on my face that was spreading alarmingly.

My jaws were locked and blood poisoning seemed imminent. As soon as I had sent the message, the alarming symptoms decreased almost at once, and the abcess began to be absorbed after the doctor had made an unsuccessful attempt at drainage. I thank God and you that my life was spared, and you have my thanks and prayers, dear friends.—*M. B., Long Beach, Calif.*

■ ■ SOME TIME ago I wrote to you for prayers for my little daughter, who was in the hospital with typhoid fever. For days her temperature had been 105 and 106. The doctor said there was nothing he could do, that I must look to God to cure her. I put her in God's and Unity's hands and I prayed. I had a wonderful feeling that God would save her, and He did. I can't begin to thank you for your prayers. May God give you all blessings for helping me in my hour of need. Praise God! —*Mrs. E. M., Klamath Falls, Oreg.*

■ ■ WITH GRATITUDE in my heart I write to inform you that my sight has been perfectly restored. The flow of excess tears has ceased entirely, and the itching feeling has also disappeared. I praise God and Silent Unity, which works through Him.—*V. M., Bridger, Mont.*

■ ■ I WROTE to you for prayers that I might be cured of a possible case of typhoid fever. The day after I wrote the fever, which had been alarmingly high for several days, left me to return no more. Yesterday I returned to school and am getting along splendidly. I am very grateful for your prayers. Your letter with its cheering words of encouragement and understanding was of great help to me.—*Mrs. V. B., Farmland, Ind.*

■ ■ SOME WEEKS ago I was taken ill suddenly. My case was diagnosed as a combination of uremic poisoning, obstruction of the bowels, and appendicitis. I had had convulsions and had relapsed into a coma when a

friend wired you for prayers. I had a Unity nurse, and in a short time I was out of danger and, thank God and Unity, I have completely recovered. I am now back to my normal weight and feel fine. I am most grateful to God and you for your great work.—*B. N., Hollywood, Calif.*

FILLED WITH PLENTY

■ ■ I WISH TO thank you for your help and prayers. God has been marvelously good. My salary cuts of two and three years ago have been restored, and the office here gets two weeks' extra salary for winning a contest for Canada. God is indeed good in every way. My heartfelt gratitude to you all.—*Mrs. A. E. F., Vancouver, B. C., Canada.*

■ ■ PRAISE GOD for His wonderful goodness and many blessings. We are thanking Him each day for our wonderful friends in Silent Unity. Just a short time ago our affairs appeared to us very dark. We wrote to you to pray with us for financial aid. I am happy to tell you that my husband was called to a position, the first permanent work he has had in nearly three years. We are very thankful and happy. Truly our prayers have been answered, and greater good shall come because we know our heavenly Father better. God bless you.—*Mrs. A. J., Livingston, N. J.*

■ ■ I AM SIMPLY bubbling over with joy. I obtained the position I wired you about last night, and I begin work next week. It is the type of work I have always wanted to do, and I am very grateful to you for your help. May God bless you all at Unity.—*A. J., Los Angeles, Calif.*

■ ■ WHEN I WROTE to you for prayers we were despondent. Today we are happy, for we have found peace.

I have been taken back into the employ of a firm I was with some time ago and have been put in charge of a branch in northern California. I am to leave early Monday morning. My wife will follow a little later. We are most thankful to God and to you, dear Unity, for this manifestation of God's help in time of need.—*R. P. M., Pasadena, Calif.*

HE SHALL HAVE ABUNDANCE

■ ■ I INCLOSE my bank savings, rejoicing that God loans me of His abundance so that I may help in this great work. I have had some wonderful demonstrations since using the bank drill, and my soul bows in reverence to God. May He bless you and your work.—*L. B. E., New York City.*

■ ■ PLEASE SEND ME another prosperity bank. I could not get along without the prosperity bank drill. Every day it seems to start the day right. May God bless every one at Unity for the good you have all done for me.—*Mrs. J. A. L., Chicago, Ill.*

■ ■ IN THE PAST WEEKS, as I have used the prosperity bank drill, I have made financial progress as well as gaining spiritual enlightenment, joy, and happiness. I have progressed steadily, from job to job, to an increase in wages and finally to the place where I have faith that God is my help in every need. I am inclosing a love offering to Silent Unity with my blessing.—*C. R. W., Covina, Calif.*

■ ■ SINCE USING the prosperity bank drill I have become stronger spiritually and financially. Praise God for Unity. I am grateful for your help and encouragement in all my affairs.—*G. S., Goldsboro, N. C.*

■ ■ I GIVE THANKS to God and to Unity for the freedom from financial worry that I have enjoyed since start-

ing the use of the prosperity bank a year ago. I am no longer anxious but trust God to fill my every need. He has not failed me.—*H. R. S., Wauwatosa, Wis.*

SEARCH THE SCRIPTURES

■ ■ I CANNOT begin to express what these lessons have meant to me. It is as if I had explored the seas of my being and found safe anchorage at last. I can see the reason for my hesitation in starting the course. I would not have got so much out of it if I had taken it sooner. It was the fulfillment of time for me. I can hardly wait to see what I am to do next. God bless you all.—*M. I. P. H., Beverly, Mass.*

■ ■ THIS LESSON has been of special interest and has given me deep pleasure. It is such a relief to feel that it is not necessary to send it in at any particular time. I play a little game with myself when some particular question challenges me. I take it to bed with me or to some mechanical work that I am doing; then when I do have time to be still for a few moments, I enjoy the surprises that come into my mind in the way of understanding. Thank you always for your interest and help. —*Mrs. W. T. W., Miami Beach, Fla.*

MY HELP COMETH FROM JEHOVAH

■ ■ I RECEIVED the *Metaphysical Bible Dictionary* several weeks ago. It is a beautiful book, and it is helpful, as I read incidents in the Bible, to turn to the dictionary for explanation. I am very glad that I have the book.—*L. V. G., Detroit, Mich.*

■ ■ WHEN I FIRST began reading Unity literature about three years ago, I was sick in mind and body and about as miserable as one could be. Now I am well and happy. Unity literature showed me how and where to

find and understand God's wonderful love and promises to His children. I thank and praise Him for your great help. It has made a new person of me. God bless you. —*Mrs. J. D. F., Guthrie, Ky.*

COME . . . HEARKEN UNTO ME

■ ■ I AM THANKFUL to God and to you for the improvement in my life. I am receiving much help through your guidance in Unity teachings. May God bless you every one for the wonderful work you are doing in the world.—*E. W., Vallejo, Calif.*

■ ■ MARVELOUS things have happened to prove that when a person places his affairs in God's care and trusts to His guidance, everything works out in a wonderful way. Through your prayers all my worries over financial conditions and my husband's business complications have been smoothed out so perfectly that it is startling. Words are inadequate to express my thanks for your help in leading me along the right path to understanding. Your teachings and prayerful guidance make me realize God's wonderful protecting love.—*M. L., Carson, N. Dak.*

HE IS MY REFUGE

■ ■ I WANT TO EXPRESS my heartfelt thanks for all the blessings I have received from your prayers. I am on the road to recovery, and my family have improved also. The daily prosperity bank drill has inspired me to know that Jesus Christ is my guide, and I am seeking earnestly to know my oneness with Him.—*Mrs. G. S., Benton Harbor, Mich.*

■ ■ SINCE ASKING for your prayers we have surely felt the help of Spirit in our affairs. Our little son is well again, and from an unexpected quarter my husband has obtained a position. We have some new clothes, and

I am looking for another apartment. We do have such an entirely different outlook since I wrote to you. I thank you for your kind letters, and we are deeply grateful for your help in prayer.—*Mrs. F. B., Pittsburgh, Pa.*

UNTO US A CHILD

■ ■ My perfect baby girl has arrived, and through the help of your prayers everything went smoothly. Your maternity lessons were a wonderful help to me, and I am most grateful for your understanding prayers. You are rendering a most wonderful service to thousands.—*E. W., Salmon Arm, B. C., Canada.*

■ ■ You may discontinue your prayers for me. I have a lovely baby girl, the result of a remarkably easy delivery, and I give Unity prayers the credit for the fact that I had no bad aftereffects. Both the baby and I are fine. I thank you, and God bless you in your wonderful work for humanity.—*Mrs. R. J., Lansing, Mich.*

HIS TRUTH IS A SHIELD

■ ■ I want to tell you how God helped us last spring with our hay. A neighbor offered his assistance whom we had never thought of as being able to help us because he had so much of his own work to do. But our hay was ready a week or so before his crop; so he brought his man and horses and machinery and helped us cut and cure ours. Just as we got it cut and trimmed we had a big rain, but it was not damaged. I thank God for all our blessings that you good people help us to receive. —*Mrs. B. S. C., Pleasanton, Calif.*

■ ■ Some time ago I wired you to pray for the safe return of M——. Immediately upon learning of her disappearance and sending you the telegram, I began affirming that M—— was safe from all harm, in the

care of our loving Father. Even when things seemed darkest, I felt sure that God would restore her to us in His own way. I am thankful to say that she was returned to us in three weeks, unharmed. I shall never again doubt that "with God all things are possible." I am inclosing a love offering with my heartfelt gratitude. —*E. B., Schenectady, N. Y.*

GIVE UNTO THE LORD

■ ■ I SHOULD LIKE to tell you of the things that tithing has brought to me. For a long time I had wanted a car, as I really needed one in my business. So I took the matter up with the Father, knowing that if it was right for me to have it, I should have it. Last week I was informed that I was to be paid for certain work that I had been doing without a thought of being paid for it and that the money for the past few months would be paid in a lump sum. There was the money for the car and its upkeep! The answer came so swiftly and so completely that I felt as if I had come into a fortune. What a marvelous thing is an answer to prayer. I can never explain how grateful I am to the Father and to you at Unity. I bless you and praise you all at Unity School. —*V. L., New York City.*

STUDY TO BE QUIET

■ ■ I ASKED YOU to pray for me in my grade examinations. I am glad to tell you that I felt no nervousness. When I came to a hard problem, I would sit still and ask God to help me, and I would get along all right. All the other boys worried a lot, but I knew all things are possible with God, and I got along splendidly. I hope that you may prosper and that your wonderful teaching may continue to increase and spread.—*T. S., Saskatoon, Sask., Canada.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

Jesus did not answer when asked "What is truth?" Why did He not do so? Please define Truth according to your understanding.—*Question answered by Silent Unity.*

Jesus did not answer Pilate's question, because the answer could not be made in words. Truth is a living power so fine as to be grasped only by the perception. We cannot tell you what Truth is, but each individual may feel within himself the impulse to be all that is pure and good and true, and this is the result of the cause that we call Truth. We are told that "if any man willeth to do His will, he shall know of the teaching," and through doing the will we come to recognize our oneness with the Father and to grow into a realization of the Truth that each of us knows for himself and not for another and that is the good in us.

Unity states that everything that is good is God. "Good" and "God" mean one and the same thing. We understand the words spoken by Jesus; but God is not a human being. In what way does He speak words?—*Question answered by Silent Unity.*

The Word of God is the divine Logos, God in His creative capacity, and includes all the potentialities of His Being. God expresses Himself in ideas and thoughts. The Word when used to designate God is not the spoken word in our sense of the term. It signifies the "going forth"

of a perfect idea from the fountainhead of light and perfection. After the creation of the world or worlds a word was put forth that contained all ideas: the Logos, the Word, the Christ, the Son of God, spiritual man. This spiritual man or Christ, the Word of God, is the true inner self of every individual. Man therefore contains within himself the potentialities of Being, and through his words (or ideas) uses the creative principle of Divine Mind to create. All life, all love, all Truth is the expression of the one great cause. It is the ever-present principle of good that shows forth in man in proportion to the purity of his thoughts.

Jesus said the kingdom was within, and we follow Him in this teaching. However when a person finds the within, he also finds the heavenly kingdom all about him. This does not limit the kingdom but tells us how to find it, each one for himself, without as well as within.

> Why does God let us suffer? It sometimes seems that He wants us to suffer. You say that man brings suffering upon himself by his decisions. Why does God give us freedom of choice? It would be better if God simply gave us nothing but good.—*Question answered by Silent Unity.*

God does not want man to suffer. His love was so great that He gave us His Son Jesus Christ to teach us the way of triumphant living. The Christ Spirit lives in the heart of humanity, a redeeming, transforming light to brighten every corner of man's soul. If we follow His example and live true to Him, we do not suffer. It is only when we are greedy, selfish, and unkind that we experience untoward conditions. This is not because of any punishment that God sends upon us; for God is good, and to Him there is no evil. The evil that comes to us is because of our own ignorance and lack of foresight.

We do not believe that God was unwise when He gave to His children the freedom to make decisions. The will

is a divine quality and it is so important to man's life that without it there would be no life. Man chooses to live, to eat, to think, and to act. We could not picture man without this right of choice. With every gift that God has given to man, that is inherent within him, He has given him the ability to use it wisely if he wills to do so. Implanted deep within the soul of the individual is the Christ Spirit, and when the Christ has the paramount place in a person's life, he lives a harmonious, happy existence.

Is it better to suffer adversities in life than to take all the forces at our command and fight the difficulties until we have mastered them and they trouble us no more?—*Question answered by Silent Unity.*

To take up arms and fight an evil is but to perpetuate it, for we have learned by experience that whatever we fight, fights back. Paul taught us the better way when he said, "Overcome evil with good." We soon discover that we do not need to suffer or to fight. If conditions or people are not what we think we should like, we must begin to deal with ourselves and seek to change our mental attitude toward them. It may be that they are right and we are wrong when we come to examine into the matter. In any case we must harbor only thoughts of love toward them, seek to see only the good in them, and this attitude frees us both from the bondage to ideas of evil. If a cloud comes between us and our friend, we must look right through that cloud to the sun of light and love ever shining for us both, and thus restore harmony. We must know that there is a power that is eternally adjusting things for us, and if today we are disturbed, tomorrow we will rise in the confidence that all is right and say to the disturbing influence, "you have no part in me; you do not belong to me." We must concern ourselves with ourselves alone. No matter what others may do, the Master says, "What *is that* to thee? follow thou me."

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

A TIMELY GIFT

"I would not be without your literature for anything in the world," declares Mrs. A. H. M. "It has helped me along so much that I do not know what would have become of me and of my loved ones if it had not come to me when it did at the request of a friend. I have always found in it some words apparently intended just for me, to give me new courage to go on."

Unity literature proved a timely gift to Mrs. M., and the friend who sent it feels well repaid in knowing of the good that resulted. Perhaps you would like to have the satisfaction of helping others in this same way. If so, you should belong to our Help-One-A-Month Club, the aim of which is to share Unity literature with those who need its inspiring message. Each member pledges himself to send one subscription a month to some friend. There are no dues. If you would like to become a member, just write us, and let *Unity* magazine be your first gift subscription to some friend.

Help-One-A-Month Club
917 Tracy, Kansas City, Mo.

JUST FIFTEEN MINUTES

a day spent in reading a certain well-known set of books is said to result in a liberal education for any man. Likewise a certain period each day devoted to the study of spiritual laws will build up a man's knowledge of Truth and reveal to him his true relationship to the heavenly Father. But here also a definite study plan is needed, and you will find it in the Unity correspondence course.

Our home study plan is helping many persons to acquire a wide knowledge of Truth and to put that knowledge into daily practice. After you have mastered a lesson to your satisfaction, you send in written answers to the questions, and the director of the school reads and

corrects your paper and gives you a grade. If your answers show that you have fully grasped the teaching of the first lesson, you then proceed to the second. Drop a card to the Unity Correspondence School Department, and a folder will be sent you giving full information about the study course.

Unity Correspondence School Department
917 Tracy, Kansas City, Mo.

GIRLS ASK FOR "PRAYER ROOM"

Your love offerings to the Silent-70 work are a worthwhile investment, as shown in the following letter from the superintendent of a State school for girls:

"Again I want to send you my heartfelt thanks. Our girls are enjoying the Unity literature, and there is a new development of Unity work on our campus—a Unity Room. The matron of one of the cottages called me and said that the girls wanted to know if they might have a room to be used for prayer and meditation. I joyfully gave them permission, and when I visited that cottage I was surprised and delighted with the results. They had decorated the room with treasure maps, mottoes, and so forth, and it is an inspiring room. One girl whom I had almost despaired of ever changing sat down and sobbed when she stepped into this room.

"I could tell you of many other things that are being accomplished through divine love here on our beautiful campus. When I received my appointment from our governor, I was told that this was a terrible place, that I could never make love work here. But God has been good to me, and together we have proved that love works everywhere."

Silent-70 sends Unity literature free of charge to institutions everywhere, and your generous co-operation makes this work possible.

UNITY ANNUAL CONFERENCE MEMBERS

Members of the Conference are recognized Unity leaders who are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. Centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 18th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford

Glendale—Johnson, G., Unity, 119 S Kenwood; Adams, M., Meta Cen, 1420 Kenneth

Inglewood—Galpin, E., Unity, 426 E Queen

Ione—Merriweather, Hazel, Unity Cen

Long Beach—Newman, L., Unity, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire

N Long Beach—Blakeney, Mellie, Unity, 1128 Artesia

Oakland—Morse, A., Unity, 5365 Bond

Pasadena—Stack, L., Unity, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

Santa Anna—Newman, L., Unity Soc, Commercial bldg

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Ingraham, E. V., 2250 Hyde; Hulbert, Robert, Unity, 126 Post

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

Whittier—Newman, L., Unity, 410 S. Greenleaf

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, New Colonial hotel

FLORIDA

Jacksonville—Miscally, H., Unity, 725 Hogan

Lakeland—Hennessy, L., Unity, 321 S Mass

Orlando—Moore, Ocoa, Unity, 409 S Orange

St Petersburg—Young, J. W., Unity, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, M., Unity, Woman's Club

Moline—Richardson, G., Unity, 1907 7th

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, G., Unity Cen, 728 4th ave S E

Des Moines—Stitt, B., Unity, 42 & Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

Waterloo—Richardson, G., Lafayette bldg

KANSAS

Kansas City—Myles, M., Unity, Gould hotel

Topeka—Pfouts, H., Unity Jayhawk hotel

Wichita—Schopf, Mabel, Unity Cen, 1104 N Broadway

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Northern Bank bldg

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg

Grand Rapids—Bailey, I., Unity, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest C., Unity Soc, 913 Tracy

St Joseph—Morgan, Rex, Unity Cen, Empire Trust bldg

St Louis—Eilers, Fred and Hilda, S S Unity Cen, 6100 S Grand; Carr, Elsie, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, M., Unity, Northern hotel

Bozeman—Wessel, Mary, Unity, 301 S Black

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, V., Unity, Dunn blk

Livingston—Wessel, Mary, Unity, Elk's Hall

NEBRASKA

Omaha—Truesdell, A., Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 8 Albee square

Buffalo—Brown, A., Unity, 1372 Hertel

Chautauqua—Richards, Ella, Unity, 49 Scott

Jamaica—Pomeroy, Ella, Unity, 89-39 163d

New York—Lynch, Richard, Unity Society, 33 W 39th

Rochester—Meyer, Louis E. and Ethel, Unity, 633 East

Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

Syracuse—Jeffery, H. B., 360 Green

West Islip—Pustell, Christine

OHIO

Akron—Maloney, Jessie, Unity, 34 High
Cincinnati—Andrews, F., Unity Cen, 26 E 6th; Smith, E., East Hill Cen, 3041 Madison; Langenheim, M., 26 E 6th
Cleveland—January, V., Unity, Carter hotel
Columbus—January, G., Unity, 80 W Starr
Dayton—Crouch, E., Unity, Fine Arts bldg
Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, E., and M., Unity, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, 1352 Madison
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
El Paso—Forbes, B., Unity 305 E Franklin
Fort Worth—Truesdell, N., Unity, Worth bldg
Houston—Brass, L., Unity, Milam bldg

WASHINGTON

Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire blk
Winnipeg—Bowyer, E., Unity, Donalda blk

ENGLAND

Liverpool—Johnson, Dora, Soc of P C, St Lukes Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York place

LICENSED UNITY TEACHERS

Licensed Unity teachers are not yet ordained, but are preparing for ordination and upholding a consistent standard in their present work.

Adams, B., Unity, 1151 Chapel, New Haven, Conn.
Arrowsmith, Mrs. G., Unity, 503 E. Maywood, Peoria, Ill.
Benning, M., Unity, Mt. Royal hotel, Montreal, Canada
Echlin, E., Unity, Levert bldg, New Orleans, La.
Elliott, N., Unity, 9th and N, Bridgeport, Nebr.
Feldt, E. Roy, Unity, New Colonial hotel, Washington, D. C.
Fisher, N., Unity, 4958 W. Adams, Los Angeles, Calif.
Hutton, F., Unity, Babcock bldg., Plainfield, N. J.
Lane, E., Unity, 1500 Taylor, Amarillo, Tex.
Lilly, J., Broadway Truth Center Unity, Breslin bldg., Louisville, Ky.
Martial, O., Unity, Walton hotel, Philadelphia, Pa.
Schneider, R., Unity, 1217 N St. Andrews, Hollywood, Calif.
Scott, B., Unity, Wilson bldg., Yakima, Wash.
Stevenson, C., Unity, 33 Gates, Montclair, N. J.
Sweaney, K., Unity, 3566 6th, Riverside, Calif.
Schliefer, C., Unity, 321 N 5th, Raton, N Mex.
St. John, E., Unity, 904 2d National Bank bldg., Warren, Ohio
Wilson, M., Unity, Public Library, Carthage, Mo.
Whipps, B., Unity, Chamber of Commerce bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity, 604 Canal, New Orleans, La.
Handyside, Mr. and Mrs. R. W., Prac Chris Cen, 16 Royal Terrace, Edinburgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 W Highland, Milwaukee, Wis.
Price, H., 3411 Knight, Dallas, Tex.

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 372 N 2d
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity Cen, 726 Padre hotel
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Cen, 6633 Sunset
La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 148 N Gramercy; Unity Cen, 815 S Hill; Church of Divine Healing, 1684 W Adams; School of Triunity, 839 So Grand; Anna McMillan (col), 4118 Central; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Rosa—Unity Cen, Masonic temple
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
Stamford—Unity Soc, 74 Park Place

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Unity Home of Truth, 116 S Michigan
Moline—Unity Cl, LeClaire hotel
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg

KENTUCKY

Louisville—Downtown Cen, Kentucky hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth, Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 1575 E 115th
Dayton—Dayton Truth Cen, Industries bldg
Middletown—Unity Temple, 1014 1st

OKLAHOMA

Oklahoma City—Truth Reading Room, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Philadelphia—Chapel of Truth, 117 S Broad
Wilkes-Barre—Unity Cl, Miners' Bank bldg

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TENNESSEE

Nashville—Lily Conde Smith, Tulane hotel

TEXAS

San Antonio—Unity Soc, Maverick bldg
Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head
Liverpool—Unity, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Truth Cen, 29 Courtfield Gardens, Earl's Court; Unity Cen, 36 & 37 Upper Thames st
Manchester—Unity, Greg's blds., Albert Sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehall st, Glascow C2

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

This month

IN OTHER UNITY PERIODICALS + + +

IDEAS WHILE YOU WAIT

Gordon York had taken passage on a night boat from Detroit to Cleveland, and during the night a dense fog had prevented the boat from proceeding on its way. Many of the passengers chafed at the delay, but Gordon felt that it might hold for him some special opportunity if he looked for it. The big idea was not long in coming, and in the end it proved to be the biggest thing he had ever done. Let Gardner Hunting tell you this interesting story in *Good Business.* Its title is "A Door Shut."

A REPORTER GIVES THE INSIDE STORY

Six friends—a schoolteacher, a lawyer, a clerk, a reporter, a stenographer, and an insurance saleswoman—find their debts increasing and their confidence daily decreasing in spite of their best efforts in the opposite direction. All six hear a Unity lecture one evening, and suddenly the schoolteacher gets an inspiration, which she shares with the others. Quick and wonderful results follow. Barry W. Neill, the "reporter," tells of his own experience and that of each of the others in "The Manna Club," a series of seven true stories beginning in January *Progress.* Each story contains a rich idea.

WINGS AND NETS

The Douay translation of Proverbs 1:17 reads this way: "A net is spread in vain before the eyes of them that have wings." This thought is the keynote of an article in the January number of *Unity Daily Word*. Its subject is "They Who Have Wings." Here the author likens adverse experiences to nets, and shows how a knowledge of Truth gives one wings with which to rise above all adverse circumstances and conditions.

NEW YEAR'S DAY IN ESKIMO LAND

This month Eleanor Hammond brings *Wee Wisdom* readers a fascinating story about two Eskimo children, Nanook and Iva. In Eskimo land New Year's Day is celebrated when the sun first shows its face after the long winter of darkness. In this story Nanook and Iva are the first to catch sight of the sun and joyfully they run to spread the glad news among the villagers. But another great joy was in store for these children—read about it in "New Year's Comes to the Far North."

SWING OUT ON GOD'S PROMISES

Sometimes a person feels that he has come to the end of his rope, that his affairs are in a hopeless tangle, and he can see no way out. Then is the time to swing out on God's promises, says Dana Gatlin, and she tells you just how to do this in "Dare to Trust God," an article that she has written for a January number of *Weekly Unity*. Miss Gatlin writes with deep sincerity, for she herself has come through difficult experiences and knows what it means to trust God completely. Let her show you the way!

Coming Soon

A NEW BOOK BY CHARLES FILLMORE

A metaphysical interpretation of Genesis, the first book in the Bible, "the world's greatest and least understood allegory."

Explains the seemingly contradictory accounts of the Creation; gives the old, familiar text a new and wonderful meaning.

Interprets some chapters of the Bible text verse by verse; stresses the high points of the others.

Mysteries of Genesis could have been written only by one with a deep spiritual understanding. It is one of Mr. Fillmore's finest achievements, perhaps the very best thing he has written.

This book comes in cloth binding at $1; and in flexible at $2. Send your order now and the book will be mailed to you as soon as it is off the press.

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

Please send me *Mysteries of Genesis* as soon as it is ready.

☐ I inclose $1 for a cloth-bound copy.

☐ I inclose $2 for a copy in flexible binding.

My name .....

Street .....

City and State .....

MG-U-1-36

A Reminder

We want to call your attention again to the series of articles by Zelia M. Walters, the first installment of which you will find in this issue. Mrs. Walters is a woman of wide experience with children and a deep understanding of Truth, which fits her to write on the subject of child training. Tell your friends about this series, "You and Your Child," that is just starting. There will be ten articles in all. The January number is a fine one with which to begin a gift subscription.

Coast to Coast Broadcast

Through the courtesy of the Columbia Broadcasting System, Unity School will be on the air for a half-hour coast-to-coast broadcast, Sunday, January 26, at 9 a. m., Central standard time. The message will be given by Ernest C. Wilson, and his topic will be "A Letter to God." Tell your friends about this special broadcast, and ask your local station to use this program.

Sonship to God

Do you perceive your sonship to God as a possibility or do you already demonstrate it in your life? Charles Fillmore says that the difference between these two attitudes is an important matter that we should not overlook. What it means to be a son of God is clearly explained in his book *Christian Healing*. You will find it in the chapter "Being's Perfect Idea."

This book is the result of years of preparation on the part of the author, and the reader will find unfailing inspiration in the deep truths that it teaches. It is made up of twelve chapters, each with a set of affirmations and question helps. *Christian Healing* is Unity's textbook for advanced students.

"Married Unhappiness"

is a two-part article by Eleanor Hunter to be published in *Unity* magazine, beginning in February. It was written in response to a letter from a wife who faced the problem of domestic unhappiness. She had seemingly done all in her power to promote harmony in her home, but with no success, and she asked to be shown the way. This article goes to the very root of things and in the light of the Truth teaching gives the solution to this woman's problem. It is a splendid, practical Truth message that will benefit not only husbands and wives, but fathers and mothers, sisters and brothers, in fact every one who has domestic relations of any kind. Do not miss this article in the February number of *Unity*.

Lessons Interpreted

The *Unity Sunday School Leaflet* explains the International Bible lessons so clearly that children easily catch their meaning. A simple story brings out the main point of the lesson, and there is a memory verse, also a Bible quotation to be learned. A set of questions covering every angle of the lesson text is of interest to older pupils, and the last page is adapted to the needs of very young children. The *Unity Sunday School Leaflet* will help every member of your family to get more out of Sunday school. The subscription price is $1.

As a Judge Views Life

Stella L. Terrill went to the superior court of Los Angeles to learn something about court procedure, but she stayed to find the secret of Judge Georgia P. Bullock's calmness in the midst of so much discord. "Boiled down, it is my attitude toward life that saves me" was the judge's explanation. Judge Bullock has been in the legal profession for more than twenty years, a highly successful woman, and her philosophy of life is both interesting and stimulating. Miss Terrill reports her interview with the judge for the January number of *Progress*. She calls it "Truth in the Courtroom." In this same number you will find the first installment of "The Manna Club," a series of seven true stories mentioned on page 88 in this magazine. These interesting

features make January a good month in which to begin a subscription for *Progress*. Subscription price, $1 a year.

What Next?

Do you wonder why your demonstration of prosperity is delayed? You may have followed directions, entered into spiritual consciousness, and "spoken the word," and still the results do not appear. What next? You will find your question fully answered in *The Christ Way of Living* (pages 74-82), by Genevieve Courtney Maurer. Read carefully and then faithfully put the teaching into practice. Rest assured that the desire of your heart must appear in the visible world.

Our Newest Pamphlets

Do you have these five pamphlets? They are our newest ones: "The Ever-Present Bounty," "How to Find Employment," "Human Relations," "The Master's Way of Love and Happiness," and "Permanent Employment Assured." They are priced at five cents each.

Mightier than Circumstance

The quotation "Greater is he that is in you than he that is in the world," which appears on a page of F. B. Whitney's new book, is the key to its contents. If you believe that you are limited by circumstances, that you are unable to meet your personal problems, you will find real encouragement and inspiration in the message of *Mightier than Circumstance.*

In the first place Mr. Whitney bids you let go of the limitations and mistakes of yesterday and greet the new day with courage and faith, for it heralds a new existence for you. "The world is yours," he says. "You have power within you to conquer every situation." His advice is to let nothing disturb you, for persons, things, and situations have no power to affect one who is conscious of the presence and power of God. He therefore urges you to stand firm in the face of discouragement, to be unmoved by danger or adversity, because the presence of Christ within you is your assurance that nothing in all the world can disturb or affect you unfavorably.

The author of this book is the editor of *Unity Daily Word,* in which the articles and poems of *Mightier than Circumstance* first appeared.

Twelve Interviews

This month *Good Business* brings you the first of twelve interesting interviews, reported for this magazine by Dr. William Stidger, pastor and teacher in the Boston University School of Theology. Doctor Stidger believes that great geniuses are often good business men also, and moreover that back of their talent and business enterprise is some spiritual motive that has influenced their career. He has therefore interviewed twelve well-known persons—a violinist, an architect, a singer, two sculptors, and others, and he portrays for you the high moments in each life. Doctor Stidger calls his series "Great Moments in Great Lives," and first he brings you his interview with the famous Fritz Kreisler. By ordering a subscription for *Good Business* now you will not miss one of these inspiring stories. The price is $1 a year.

Lectures in Los Angeles

Ernest C. Wilson, pastor of the Unity Society of Practical Christianity, and editor in chief of all Unity publications, will conduct a series of lectures in Los Angeles after the first of the year. He will speak at the Shrine Auditorium, Sunday, January 5, at 3 p. m., on "The Coming of the Master."

Following this, on Monday, January 6, at 8 p. m., in the Trinity Auditorium, Mr. Wilson will begin his "Master Class," a series of six lectures for both new and advanced students. This is a registered class.

What Is Truth?

This question was asked by a bewildered Pilate before whom Jesus stood on trial for His life. It has been asked many times since, and it is still perplexing a number of people.

If you want a clearly defined answer to this question, read the first chapter of the book *Usable Truth,* by Richard Lynch. Doctor Lynch is a teacher of authority, and his deep understanding of Truth is apparent in each of the fourteen chapters of his book. *Usable Truth* is one of our recent books.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	*Master Class Lessons	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity Statement of Faith		.10
	*Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies		.50
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	Adventures in Prosperity	cloth	1.00
	Beginning Again		.25
	Christ Way of Living, The	*German*, $.75; *English*	.50
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	*Mightier than Circumstance	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
	*Truth Ideas of an M. D.	flexible $2; cloth	1.00
	What Are You?	*German or English*, cloth	1.00
Devotional	All Things Made New	cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	*Mysteries of Genesis	flexible $2; cloth	1.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	*Usable Truth	flexible $2; cloth	1.00
Greeting Booklets	Holy Bread		.10
	Song of Life, The		.10
	*Twenty-Four Golden Hours		.10
	Where Blessings Begin		.10
	*Where I Am King		.10
	(20 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Opportunities Await You

■ You stand at the threshold of a new year. It holds rich opportunities for service and advancement. Make the most of these opportunities by letting Truth have a definite part in your daily life.

■ The Prosperity Bank drill offers one of the best ways of putting Truth into daily practice. It will help you to strengthen your faith in God and in your own abundant good. Send for a Bank today, and as you practice the drill, save a little each day for the purpose of sending *Unity* magazine to others. While you are doing this, Silent Unity will pray with you to help you make this the best year of your life.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

I wish to put Truth into practice in my own life and to share its message with others. Please send me a Prosperity Bank and enter a year's subscription for *Unity* for each of the three friends here named. I will save $3 in the Bank to pay for my order.

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

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WHY

"Lessons in Truth" week

1. Because *Lessons in Truth,* by H. Emilie Cady, is Unity's foundation textbook on Truth, and no student can know it too well.

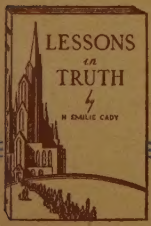
2. Because each review of this book gives you a clearer insight into the principles of Truth and new inspiration to put them into practice.

3. Because a week of united attention to the teaching of *Lessons in Truth* brings each Unity student into close touch with other Unity students the world over, and each one shares the good that is set in motion by the prayers and meditations of the group as a whole.

4. Because each year we receive so many letters from students telling of the help they have received in this way and urging us to repeat the plan.

The Week of February 3-9

is therefore set aside as "Lessons in Truth" Week for 1936. Keep this date in mind, and if you do not have at hand a copy of *Lessons in Truth,* write now for this book. In cloth binding it is priced at $1; in flexible, at $2.



No definite study outline is suggested, as doubtless each reader has his own particular method. Use the one that brings you the best results.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Missouri

TODAY

By Bonnie J. McClelland

Today I'll go in search of lovely things:
The golden marvel of a flicker's wings,
The tender beauty of a new-leafed tree—
These I have passed, perhaps, and failed to see.

Today I'll find in every face I meet
Something untarnished, something brave and sweet;
I shall be slow to censure, swift to praise,
Generous with my love this day of days.

Today I'll go in quest of happiness,
Glad for the sun's warm kiss, the wind's caress,
Glad for the faith that keeps me free and strong,
Glad for the breath of praise, the gift of song.

Today I will accept what God has planned,
And leave tomorrow in His gracious hand;
All my yesterdays He swept away,
And I rejoice. Today is God's own day!